









KUAKINI,
Governor of Hawaii.

Engraved by S. S. Jocelyn, from a Sketch by Mr. Ellis.

Boston:— Published by Crocher & Brewster. New York:— John P. Haven.

A

JOURNAL

OF A

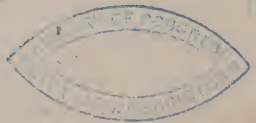
TOUR AROUND HAWAII,

THE LARGEST OF THE

SANDWICH ISLANDS.

William Ellis
BY A DEPUTATION FROM THE MISSION
ON THOSE ISLANDS.

Boston:



PUBLISHED BY CROCKER & BREWSTER, No. 50, CORNHILL.

NEW-YORK:—JOHN P. HAVEN, 182, BROADWAY.

1825.

*DISTRICT OF MASSACHUSETTS, to wit:
District Clerk's Office.*

BE IT REMEMBERED, that on the sixteenth day of November, in the fiftieth year of the Independence of the United States of America, *Crocker & Brewster*, of the said District, have deposited in this office the title of a book, the right whereof they claim as Proprietors, in the words following, *to wit:*
"A Journal of a Tour around Hawaii, the largest of the Sandwich Islands. By a Deputation of the mission on those islands."

In Conformity to the act of the Congress of the United States, intituled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act, intituled, "An act supplementary to an act, intituled, An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical, and other prints."

JNO. W. DAVIS,
Clerk of the District of Massachusetts.

DU 643
E47

PREFACE.

IN the year 1819, Tamehameha, king of the Sandwich Islands, died, and his son Rihoriho succeeded to his dominions; and immediately afterwards, the system of idolatry, so far as it was connected with the government, was abolished. This measure seems to have been owing to three causes:—*First*, a desire on the part of the king to improve the condition of his wives, who, in common with all the other females of the islands, were subject to many painful inconveniencies from the operation of the *tabu*; *secondly*, the advice of foreigners, and of some of the more intelligent chiefs; and *thirdly*, and principally, the reports of what had been done by Pomare, in the Society Islands. A war, which this act occasioned, was suppressed by a decisive battle described in this volume. At this time, and before intelligence of the death of Tamehameha reached the United States, missionaries, sent forth by the American Board of Commissioners for Foreign Missions, were on their way to the islands,

where they arrived, a few months afterwards, with the Gospel of Jesus Christ.

After some hesitation on the part of the rulers of the islands, the missionaries, so opportunely arrived, were allowed to remain and commence their work. Some took up their abode on Hawaii, where the king then resided; others went to Tauai, under the patronage of Taumuarii, king of that island; but the main body settled at Honoruru, on the island of Oahu, where is the principal harbour for shipping. This was in April 1820. At the close of the year, the king and the missionaries removed from Hawaii, and the latter joined their brethren at Honoruru.

During the following year, some progress was made in settling the orthography of the language, a task, which the great prevalence of liquid sounds rendered extremely difficult. The alphabet adopted, was that proposed by the Hon. John Pickering, of Salem, Mass. in his "Essay on a Uniform Orthography for the Indian languages of North America," published in the Memoirs of the American Academy of Arts and Sciences; excepting that the Hawaiian language requires a less number of letters than that alphabet contains. Every sound has its appropriate sign; every word is spelled exactly as it is pronounced; and thus the art of reading and writing the language, is rendered to the natives simple and easy. A press being at the command of the missionaries, the first sheet of a Hawaiian spelling-book was printed in the beginning of 1822. This work

was soon in great demand. Other works in the native language have since been published.

In the spring of this year, the Rev. William Ellis, an English Missionary, who had resided several years at the Society Islands, came to the Sandwich Islands, on his way to the Marquesas. He was accompanied by the Rev. Daniel Tyerman and George Bennet, Esq. two gentlemen who had been sent by the London Missionary Society as deputies to their missions in the South Seas; and, also, by two Tahitian chiefs, who were sent, with their wives, by the church of Huahine, as missionaries to the Marquesas.

This company having been detained at the Sandwich Islands for a considerable period, and Mr. Ellis and the two Tahitians being almost immediately able to use the Hawaiian language with facility, the natives became so much interested in them, as to invite them to remain permanently at the Sandwich Islands. This invitation being strongly seconded by the American Missionaries, was accepted. At the close of the year, Mr. Ellis went to Huahine for his family, and returned in the February following.

In April, the mission received a further accession of strength by the arrival of new labourers from the United States. This called for an enlargement of operations. Two missionaries were sent to Maui, and, as soon as circumstances would permit, arrangements were made for surveying Hawaii, with a view to the judicious occupation of that large and populous

island. Mr. Ellis, the English missionary, the Rev. Asa Thurston, the Rev. Charles S. Stewart, the Rev. Artemas Bishop, and Mr. Joseph Goodrich, (a licensed preacher,) American missionaries, were selected for this purpose.

Mr. Stewart was detained from the service by ill health. The rest commenced the tour of the island early in the summer of 1823, and completed it in a little more than two months. The results of the tour form the subject-matter of this volume.

A short time after the return of the Deputation from Hawaii, the king, Rihoriho, embarked in a whaling ship for England. His object seems to have been chiefly to increase his knowledge of the world. Accompanied by his favourite queen, a chief, and some other native attendants, he arrived in London early in the following summer: but, in the course of a few weeks, both he and his wife sickened and died. The remains of these two personages were sent back to the islands in the *Blonde*, an English Frigate, commanded by Lord Byron, brother to the poet; and upon their arrival, the funeral rites were performed, in a Christian manner, by their affectionate and sorrowing people. A younger brother succeeds to the government, which seems to rest upon a solid basis.

The progress of the missionaries in attracting the attention of the natives to religious instruction, and in teaching them to read and write their own language, especially of late, has been truly surprising. Schools, managed

by natives themselves, have become quite numerous, and are constantly increasing in number, popularity, and effect.

The following Journal was drawn up by Mr. Ellis, from minutes kept by himself, and by his associates on the tour, who subsequently gave it their approbation. The Report of the Deputation, which forms a convenient introduction to the main work, was written by another hand.

The Appendix was prepared by the Assistant Secretary of the Board of Foreign Missions, who performed the duties of an editor, while the work was passing through the press: but, as those duties were performed amidst numerous cares and frequent interruptions, it will not be surprising if inaccuracies should exist.

Should this volume receive the liberal patronage of the community, it will be an encouragement to print other works of the same general character. A suitable remuneration will also be afforded to the enterprising publishers, who have been at much expense for the engravings.

DIRECTIONS TO THE BINDER.

Kuakini, Governor of Hawaii,	- -	To face the Title.
Map of Hawaii,	- - - -	To face p. 13.
Makoa, Guide to the Deputation,	- -	To face p. 63.
House of Keave,	- - - -	To face p. 84.
A Missionary preaching to Natives,	- -	To face p. 109.
Great Crater of Kirauea,	- - .	To face p. 136.

CONTENTS.



REPORT OF THE DEPUTATION, - - - - -	13—21
JOURNAL OF THE TOUR, - - - - -	23—230

CHAPTER I.

A part of the deputation sails from Honoruru.—Arrives at Kairua.—Reception by the Governor of Hawaii.—A breakfast scene.—Curious natural phenomenon.—Situation of Kairua.—Excursion to the plantations.—Thomas Hopu.—Christian zeal of a chief.—Ruins of a heiau.—Notice of Capt. Cook.—Population of Kairua.—Ascent of Mouna Huararai.—Volcanic phenomena,	23
---	----

CHAPTER II.

Mr. Ellis sails from Oahu.—Ranai.—Maui.—Appearance of Lahaina.—Keopuolani, queen of the islands.—Native dance.—Evangelical labours at Lahaina.—Traditions.—Mr. E. leaves Lahaina.—Visits an aged English resident in a part of Hawaii.—Description of a heiau.—Arrives at Kairua.—Another native dance,	38
---	----

CHAPTER III.

Proposed route.—An ancient fortress.—Aid from the Governor.—Native dance.—Height of Huararai.—	
--	--

Manner of preparing bark for native cloth.—Conversation with the governor.—Departure from Kai-rua.—Description of the guide.—Several heiaus.—Population along the western coast.—Tracts of rugged lava.—Scene of the battle which took place in consequence of the abolition of idolatry.—Description of the battle.—Tomb of a celebrated priest.—Account of Capt. Cook's death, and of the honours rendered to his remains.—Encouraging missionary labours, - - 55

CHAPTER IV.

Hawaiian notions of a future state.—Account of the battle at Mokuohai.—Indisposition of Mr. Ellis.—Burying-place of the ancient Hawaiian kings.—The Puho-nua, or City of Refuge.—Ancient cataract of lava, and singular vaulted avenue.—Journey along the shore.—Custom on the death of a chief.—Singular pillars of lava.—Scarcity of fresh water.—Division of Kona.—Appearance of the south-west part of the island.—Keavaiti.—Evangelical labours at Patini, - - 80

CHAPTER V.

Beautiful spouting of water through the lava.—Inland route.—Fertile appearance of the country.—Description of the *taro*.—Account of a congregation of natives.—Vale of Waiohinu.—Conversation with the natives.—The guide objects to visiting the volcano.—Account of the defeat and assassination of Keoua.—Pebbly beach at Ninole, and superstitions connected with it.—Hospitality of the natives.—Distant indications of the volcano.—Singular favourite of two Hawaiian females.—Burning chasm at Ponahohoa. - - 99

CHAPTER VI.

Leave Kapapala for the volcano.—Lodge in a cavern.—Reflection from the volcano by night.—Volcanic sand,

—Superstition of the natives with respect to the *ohelo*.—Description of the Great Crater of Kirauea; and traditions and superstitious notions connected with it.—The “Little Kirauea.”—Ancient heiau on the summit of a precipice.—Mouna Roa.—Probable structure of the island, - - - - - 121

CHAPTER VII.

Journey to Kearakomo, and reception there.—Reported eruption of lava in Kapapala.—Sabbath at Kearakomo.—Affectionate reception of Mauae at Kaimu.—Conversation with the people.—Marks of an earthquake.—Description of Kaimu.—Manner of launching and landing canoes at Kahena.—Preaching and conversation with the people.—Extinguished volcano in the valley of Kapoho.—Traditionary story of a contest between Pele and Kahavari.—Incidents on the journey to Waiakea, - - - - - 148

CHAPTER VIII.

Public worship at Waiakea.—Conversation with a priestess of Pele.—Opinion of natives at Waiakea respecting the permanent residence of missionaries there.—Former customs on Wairuku river.—Waiakea bay.—Voyage to Laupahoehoe.—Description of a double canoe.—Temple of Pele.—Journey across the mountains to Towaihae, - - - - - 176

CHAPTER IX.

Description of Waipio valley.—Another place of refuge.—Notions of a future state.—Waimanu valley.—Interest felt at this place in the instructions of the missionaries.—Fall of immense masses of rocks.—Halaua.—Character of Tamehameha.—Method of procuring sandal-wood.—Ascent of Mouna Kea. - - - - - 197

CHAPTER X.

- Messrs. Bishop and Goodrich arrive at Kairua.—New house of worship at that place.—Observance of the Sabbath.—Several of the party embark for Oahu.—Preaching and conversation at Kairua.—All the members of the deputation meet at Honoruru. - - 220

APPENDIX.

- I. Names. and brief notices, of persons mentioned in the work. - - - - - 231
 II. Names of places with brief notices of some of them, 235
 III. Names of the former gods of Hawaii, mentioned in the work, - - - - - 241
 IV. Abstract of a meteorological journal, kept at Honoruru, on the island of Oahu, by the American missionaries, - - - - - 242
 V. 1. Alphabet of the Hawaiian language, - - - 243
 2. A vocabulary of the Hawaiian language, - - - 244
 VI. General remarks on the Polynesian language. - 252
 VII. Vocabulary of the Fejeean language, - - - 254
 VIII. Statements of the Rev. William Ellis, respecting the Society Islands, - - - - - 25



Honolulu—Published by Crocker & Brewster, New York.—John P. Haven.

REPORT OF THE DEPUTATION.

TO THE MEMBERS AND PATRONS OF THE SANDWICH
ISLAND MISSION.

Brethren and Friends,

HAVING, by favour of Providence, performed, in the period of ten weeks, the interesting service, for which we were lately appointed, it is with no small satisfaction, that we lay before you a brief outline of our proceedings.

By sea and by land we have enjoyed the protection of God, and the countenance and patronage of the king and chiefs. Especially would we notice the kindness of Kuakini,* the Governor of Hawaii, (Owhyhee,) who received us with great hospitality, and freely lent his influence and authority to aid us in the attainment of our immediate objects; and with a view to the permanent establishment of a missionary station there, has promptly commenced the erection of a chapel at Kairua for the worship of Jehovah, whose rightful and supreme authority he has publicly acknowledged.†

* *Kuakini* is more known in this country by the name of *John Adams*.

† This chapel has since been completed.

Ed.



We would early and devoutly acknowledge our obligations of gratitude to the Great Lord of the harvest, who has enabled us, without opposition or material disaster, so fully to investigate the moral state, and comparative claims, of that portion of our field of labour, and so freely and frequently to proclaim to its perishing thousands the unsearchable riches of Jesus Christ. While we have endeavoured steadily to pursue these grand objects of our enterprise with reference to a permanent maintenance of the Gospel on that island, we have been enabled to collect considerable information on a variety of subjects, which, though of secondary moment in the missionary's account, are, nevertheless, interesting and important; such as the natural scenery, productions, geology, and curiosities; the traditionary legends, superstitions, manners, customs, &c.

In the prosecution of our design to *explore* and *enlighten* the long benighted Hawaii, we have ascended its lofty and majestic mountains, entered its dark caverns, crossed its deep ravines, and traversed its immense fields of rugged lava. We have stood with wonder on the edge of its ancient craters, walked tremblingly along the brink of its smoking chasms, gazed with admiration on its raging fires, and witnessed, with no ordinary feelings of awe, the varied and sublime phenomena of volcanic action, in all its imposing magnificence and terrific grandeur.

We have witnessed, too, with sorrow, the appalling darkness, which has hitherto over-

spread the land; have wept over the miseries of its untutored inhabitants; have sighed for their speedy emancipation from the bondage of iniquity; and through their fertile vales, barren wastes, and clustering villages, have proclaimed the Lord Jesus Christ, as the Hope and Deliverer of man.

Commencing our tour at Kairua, on the western shore of Hawaii, we travelled to the south, the east, and the north; twice crossed the interior in different parts; remained a night and a day at the great volcano of Kirauea; visited all the principal settlements, both on the coast, and in the interior; spent a Sabbath in each of the five large divisions of the island; and have endeavoured to convince the inhabitants, that the objects of the mission are benevolent and disinterested, intended to lead them to the enjoyment of the lights of science, and the blessings of Christianity.

We have not forgotten the command of our Saviour, "As ye go, preach;" and it has been our comfort, in obedience to that command, to hold the cup of his salvation to the parched lips of those, who had never tasted the heavenly draught, and whom we found most emphatically without hope and without God in the world. Strengthened by the divine promise, "Lo, I am with you alway," we have on our tour preached in more than sixty different places, to collections of people of from fifty to one thousand in number, and in most cases have been heard with attention.

We have also carefully numbered the habitations of the natives, and have estimated the inhabitants of Hawaii to be 85,000; a number much greater than the population of all the other islands of the group; but far less than the estimate of its celebrated discoverer, and of respectable subsequent voyagers. To contemplate the waste of population here indicated,—whether we attribute it to the ravages of war, whose restless spear is scarcely restrained by the approach of the cross; to the desolating pestilence, which has more than once swept through these isles; to the cruel superstition, which has but recently abolished her immolating rites; to that most unnatural of all crimes, that gain admittance to “the habitations of cruelty,” *infanticide*; or to the prevalence of vice, rendered doubly destructive by foreign causes,—cannot but be deeply affecting to the feelings of philanthropy.

The light of the Gospel has broken the gloom, which, like a long and cheerless night, has, from time immemorial, rested on the hills and vallies of Hawaii; and a jubilee has, we trust, dawned upon its miserable inhabitants.

But though the chiefs have renounced their ancient idolatry, and the priests no longer perform the mystic and bloody rites of the *heiau*,* and though on the ruins of their temples, altars are now erecting for the worship of the living God, yet the deep impressions made in childhood, by the songs, legends, and horrid rites

* Temple.

* The jubilee of death—

connected with their long established superstitions, and the feelings and habits cherished by them in subsequent life, are not, by the simple proclamation of a king, or the resignation of a priest, to be removed at once from the mind of the unenlightened Hawaiian, who, in the sighing of the breeze, the gloom of night, the boding eclipse, the meteor's glance, the lightning's flash, the thunder's roar, the earthquake's shock, is accustomed to recognize the dreaded presence of some unpropitious deity. Nor must we be surprised, if the former views which the Hawaiian has been accustomed to entertain respecting *Pele*, the goddess he supposes to preside over volcanoes, should not at once be eradicated; as he is continually reminded of her power, by almost every object that meets his eye, from the rude cliffs of lava, against which the billows of the ocean dash, even to the lofty craters, her ancient seat amid perpetual snows. Nor is it to be expected, that those who feel themselves to have been released from the oppressive demands of their former religion, will, until they are more enlightened, be in haste to adopt a substitute, which presents imperious claims in direct opposition to all their unhallowed affections; especially since, while thus ignorant of the nature of Christianity, their recollections of the past must awaken fears of evil, perhaps not less dreadful than those from which they have just escaped.

But though we found the people generally ignorant of Jehovah and indifferent to his wor-

ship, and many of them retaining their household gods, and cherishing a sort of veneration for the bones of their chiefs and relatives, yet not a few, when they heard of the love of God in the gift of his Son, desired to be more fully instructed, and “intreated that the word might be spoken to them again.”

“The harvest is plenteous, but the labourers are few.” Nine preachers only are employed in the Sandwich Islands; and such is the importance of the stations occupied in Oahu, Maui and Tauai,* that but four at most can be spared for Hawaii, or one to every 21,000 inhabitants, a number more than equal to the whole population of the Society Islands, where twelve missionaries are advantageously employed.— But to furnish Hawaii even with one missionary to every 4,200 souls, sixteen more than the mission can now assign to it, would be required.

We are happy to state, that, on different parts of the island, there are eight eligible stations, *Kairua*, *Kearakekua*, *Honaunau*, *Honupopo*, *Kaimu*, *Waiakea*, *Waipio*, and *Towaihae*. These we earnestly recommend for early and permanent occupation, as affording to the missionary encouraging prospects, not of freedom from privation, but of extensive usefulness.

Kairua, on the west, claims, doubtless, our earliest attention. Not less than 60 of its 3,000 inhabitants, including the governor, have been taught to read and write their own lan-

* Heretofore written Woahoo, Mowee and Atooi. Ed.

guage, and have been made acquainted with the first principles of Christianity.*

Near *Kearakekua*, memorable for the lamented fall of Captain Cook, we were surprised and delighted to find a friendly chief, *Kamakau*, who espouses, with lively interest, the cause of the Gospel, and earnestly desires to be taught himself, and to teach his people, the word of God. The expected residence here of *Naihe* and *Kapiolani*, interesting chiefs, renders it still more desirable that missionaries should reside here.

Honaunau, the frequent residence of former kings, where a depository of their bones, and many images of their gods, still remain, has a dense population waiting for Christian instruction.

Including these three places, the coast, for twenty miles, embraces more than 40 villages, containing a population of perhaps 20,000 souls, to whom missionaries, stationed at these posts, might convey instruction.

Honuapo, on the southern shore, is an extensive village, with a considerable population in its vicinity.

Kaimu is a pleasant village on the south-east shore, with 700 inhabitants, and with twice that number of people in its vicinity.

At most of the above places, unless wells can be obtained, the missionaries will often experience the want of good water.

Waiakea, on the east, well watered, fertile and beautiful, having a commodious harbour,

* *Kairua*, *Kearakekua*, and *Waiakea*, have since been occupied. Ed.

with an extensive population, demands, next to Kairua, our earliest arrangements for permanent missionary operations.

Waipio, little less fertile and beautiful, having in its immediate neighbourhood Waimanu, a valley of similar beauty and importance, is waiting to receive the precious seed.

Towaihae on the north-west, a considerable village, presents nearly equal claims.

Several other places, which have not been named, are scarcely less inviting.

The whole field is open to spiritual cultivation, and “and he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

Such is the general view, which we proposed to lay before you. But for more particular information on the various subjects of our inquiry; for detailed descriptions of the places eligible for missionary operations, and of the recently established and flourishing station visited by one of us at Maui; and for minute and copious accounts of Hawaii, and of the sentiments, characters, and employments, of its ingenious inhabitants; we beg leave respectfully to refer you to our joint journal of the tour. Believing that you will rejoice with us in the cheering prospect of the early and ultimate success of missionary operations there, and encouraged as we are with the assured hope of the complete and glorious triumph of the Gospel in every island, permit us affectionately to invite you to unite with us, “even as also ye do,” in humble and

earnest prayer for this interesting portion of our race; that the seed already sown among them may be as "the handful of corn upon the tops of the mountains, the fruit whereof shall shake like Lebanon;" that the promise to the Redeemer of the nations may be remembered for their good; and that divine mercies may descend from heaven upon them in rich and joyful profusion, *"as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forever more."*

JOURNAL OF THE TOUR.

CHAPTER I.

A part of the Deputation sails from Honoruru.—Arrives at Kairua.—Reception by the Governor of Hawaii.—A breakfast scene.—Curious natural phenomenon.—Situation of Kairua.—Excursion to the plantations.—Thomas Hopu.—Christian zeal of a chief.—Ruins of a heiau.—Notice of Capt. Cook.—Population of Kairua.—Volcanic phenomena.

TAUMUARI, the friendly king of Tauai,* having generously offered the missionaries, chosen to make the tour of Hawaii, a passage in one of his vessels bound from Oahu to Kairua, Messrs. Thurston, Bishop and Goodrich repaired on board, in the afternoon of June 24, 1823. They were also accompanied by Mr. Harwood, an ingenious mechanic, who has, for some time past, resided in the mission family, and whom curiosity and a desire to assist them had induced to join the party. The indisposition of Mrs. Ellis prevented Mr. Ellis, one of their number, from proceeding in the same vessel; but he hoped to follow in a few days.

At 4 P. M. the brig was under way, and stood to the south-east. After having cleared the bar, and the reefs at the entrance of the harbour, the regular trade-wind blowing fresh from the north-east, they

* Taumuarii, or Tamoree, has since died. A memoir of his life is preparing by one of the missionaries. Ed.

were soon out of sight of Honoruru. They passed Morokai, Ranai, and the principal part of Maui, during the night, and at day-break, on the 25th, were off Tahaurawe, a small island on the south side of Maui, containing a scanty population, principally of fishermen. Shortly after, the *Haaheo Hawaii*, (Pride of Hawaii,) another of the native vessels, formerly the Cleopatra's Barge, hove in sight. She did not, however, come up with them, but tacked and stood for Lahaina. In the evening, the wind, which is usually fresh in the channel between Maui and Hawaii, blew so strong that they were obliged to lay to for about three hours; after which it abated, and allowed them to proceed on their voyage.

26th. At 4 P. M. the vessel came to anchor in Kairua bay.

The missionaries soon after went on shore, grateful for the speedy and comfortable passage, with which they had been favoured, having been only forty-nine hours from Oahu. They were heartily welcomed by the Governor, Kuakini, usually called by the foreigners John Adams, from his having adopted the name of a former President of the United States of America. They took tea with him, and having conducted evening worship in the native language with the Governor and his family, retired to rest in an apartment in his house kindly furnished for them.

27th. This morning their things were removed from the vessel, and deposited in a small, comfortable house formerly belonging to Tamehameha, but which the Governor directed them to occupy so long as it should be convenient for them to remain at Kairua. He also politely invited them to his table during their stay, and, after worship with him and his household, they sat down together to their morning repast.

Their breakfast room presented a singular scene. They were seated around a small table with the Governor and one or two of his friends, who, in addition to the coffee, fish, vegetables, &c. with which it was

furnished, had a large wooden bowl of *poe** placed by the side of his plate, from which he frequently took very hearty draughts. Two favorite lap-dogs sat on the same sofa with him, one on his right hand, and the other on his left, and occasionally received a bit from his hand, or the fragments on the plate from which he had eaten. A number of his *punahale* (favourites,) and some occasional visitors sat in circles on the floor, in every direction, around large dishes of raw fish, baked hog, or dog, or goat, from which each helped himself without ceremony, while a huge calabash of *poe*, passed rapidly round among them. They became exceedingly loquacious and cheerful during their meal, and several, who had been silent before, now laughed loud, and joined with spirit in the mirth of their companions. A neat wooden dish of water was handed to the Governor, both before and after eating, in which he washed his hands. The same practice was followed by his friends; and this, we believe, is a general custom with the chiefs, and all the higher orders of the people, throughout the islands.

In the forenoon, the party walked through the settlement, in a south-east direction, to examine the ground, with a view to discover the most eligible place for digging a well, a convenience indispensable to the comfortable maintenance of a missionary station here, as there is no fresh water within five or six miles of the town. They entered several caverns in the lava, resembling an arched vault, or extended tunnel of various thickness and dimensions. They supposed the lava at the edges of the torrent had first cooled, hardened, and formed the side walls, which approximated as they rose, until, uniting at the top, they became a solid arch enclosing the stream of lava, which continued to flow on towards the sea.

One of these tunnels, called Raniakea, they found to be of considerable extent. After entering it by a

* A sort of paste made of baked *taro*, beat up, and diluted with water.

small aperture, they passed on, in a direction nearly parallel with the surface, sometimes along a spacious arched way, not less than twenty-five feet high, and twenty wide, at other times by a passage so narrow that they could with difficulty press through, till they had proceeded about 1,200 feet. Here their progress was arrested by a pool of water of considerable extent and depth, and salt as that found in the hollows of the lava within a few yards of the sea. This latter circumstance in a great degree damped their hopes of finding fresh water by digging through the lava. In their descent, they were accompanied by more than thirty natives, most of whom carried torches. These, on arriving at the water, simultaneously plunged in, extending their torches with one hand, and swimming about with the other. The partially illuminated heads of the natives, splashing about in this subterranean lake, the reflection of the torch-light on its agitated surface, the frowning sides and lofty arch of the black vault, hung with lava that had cooled in every imaginable shape, the deep gloom of the cavern beyond the water, the hollow sound of their footsteps, and the varied reverberations of their voices, produced a singular effect; and it would have required little aid from the fancy, to have imagined a resemblance between this scene and the fabled Stygian lake of the poets. The mouth of the cave is about half a mile from the sea, and the perpendicular depth to the water is probably not less than fifty or sixty feet. The pool is occasionally visited by the natives for the purpose of bathing, as its water is cool and refreshing. From its ebbing and flowing with the tide, it has probably a direct communication with the sea.

In the afternoon, Messrs. Thurston and Bishop walked out in a north-west direction, till they reached the point that forms the northern boundary of the bay, on the eastern side of which Kairua is situated. It runs three or four miles into the sea, is composed entirely of lava, and was formed by an eruption from

one of the large craters on the top of Mouna Huararai, about twenty-three years ago, which filled up an extensive bay twenty miles in length, and formed the present coast. A number of villages, plantations, fish-ponds, &c. were at the same time destroyed.

In several places Messrs. Thurston and Bishop observed, that the sea rushes with violence along the cavities beneath the lava to a considerable distance, and then, forcing its waters through the apertures in the surface, forms a number of *jets d'eau*, which, falling again on the rocks, roll rapidly back to the ocean. They enjoyed a fine view of the town and adjacent country. The houses, which are neat, are generally built on the sea-shore, shaded with cocoanut and *kou* trees, which greatly enliven the scene. The environs were cultivated to a considerable extent in every direction. Small gardens were seen among the barren rocks on which the houses are built, wherever soil could be found sufficient to nourish the sweet potatoe, the water melon, or even a few plants of tobacco, which in many places seemed to be growing literally in the fragments of lava, collected in small heaps around their roots.

28th. In the morning Messrs. Thurston, Goodrich and Harwood walked towards the mountains, to visit the high and cultivated parts of the district. After travelling over the lava for about a mile, the hollows in the rocks began to be filled with a light brown soil; and about half a mile further, the surface was entirely covered with a rich mould, formed by decayed vegetation and decomposed lava. Here they enjoyed the agreeable shade of bread-fruit and *ohia* trees. The latter is a deciduous plant, bearing a beautifully red, pulpy fruit, of the size and consistency of an apple, juicy, but rather insipid to the taste. The trees are elegant in form, and grow to the height of twenty or thirty feet. The leaf is oblong and pointed, and the fruit is attached to the branches by a short stem. The fruit is abundant, and

is generally ripe, either in different places on the same island, or on different islands, during all the summer months. The path now lay through a beautiful part of the country, quite a garden compared with that through which they had passed, on first leaving the town. It was generally divided into small fields, about fifteen rods square, fenced with low stone walls, made of the fragments of lava which had been gathered from the surface of the enclosures. These fields were planted with bananas, sweet potatoes, mountain taro, tapa trees, melons and sugar-cane, flourishing luxuriantly in every direction. Having travelled about three or four miles through this delightful region, and passed several valuable pools of fresh water, they arrived at the thick woods, which extends several miles up the sides of the lofty mountain that rises immediately behind Kairua. Among the various plants and trees that now presented themselves, they were much pleased with a species of *felix*, whose stripes were about five feet long, and stem about fourteen feet high, and one foot in diameter. A smart shower of rain (a frequent occurrence in the mountains,) arrested their further progress, and obliged them to return to their lodgings, where they arrived about five in the afternoon, gratified, though fatigued, by their excursion.

Mr. Bishop called on Thomas Hopu, the native teacher who has for some time resided at Kairua, and was pleased to find him patient under the inconveniences to which his situation necessarily subjects him, and anxious to promote the best interests of his countrymen.

29th. The Sabbath morning dawned upon the Missionaries at Kairua, under circumstances unusually animating, and they prepared to spend this holy day, in extending as widely as possible their labours among the benighted people around them. Mr. Thurston preached in the native language twice at the Governor's house to attentive audiences. Mr. Bishop and Thomas Hopu proceeded, early in

the morning, to Kaavaroa, a village about fourteen miles distant, on the north side of Kearake'kua, where they arrived at 11 A. M. They were received by Kamakau, chief of the place, with many expressions of gladness. He led them to his house, and provided some refreshment ; after which they walked together to a *ranai*, (house of cocoa nut leaves,) which he had erected some time ago for the public worship of Jehovah. Here they found about one hundred of his people assembled and waiting their arrival. Mr. Bishop, with the aid of Thomas, preached to them from John iii, 16, and endeavoured, in the most familiar manner, to set before them the great love of God in sending his Son to die for sinners, and the necessity of forsaking sin, and believing on him, in order to eternal life. Towards the latter part of the discourse, the preacher was interrupted by Kamakau, who, anxious that his people might receive the greatest possible benefit by the word spoken, began earnestly to exhort them to listen and regard; for their salvation depended on their attention to the truths which they heard. After the service was concluded, he again addressed them, earnestly and affectionately recommending them to attend to these things.

Kamakau wished them to meet with the people again; but as the day was far spent, they thought it best to return. He then told them, that after their departure he should assemble his people again, and repeat to them what they had heard. He asked many questions respecting the way of salvation, and the heavenly state, and appeared deeply interested in the answers that were given; especially when informed that heaven was a holy place, into which nothing sinful would ever enter.

As they went from his house to the beach, they passed by a large idol, that Kamakau had formerly worshipped, lying prostrate and mutilated on the rocks, and washed by the waves of the sea, as they rolled on the shore. It was a large log of wood rudely

carved, presenting a hideous form, well adapted to infuse terror into an ignorant and superstitious mind. On his being asked why he had worshipped that log of wood, he answered, because he was afraid he would destroy his cocoa nuts. But were you not afraid to destroy it? "No, I found he did me neither good, nor harm."

Bidding him farewell, they stepped into their canoe and returned to Kairua, where they arrived in the evening, encouraged by the incidents of the day.

Kamakau is a chief of considerable rank and influence in Hawaii, though not immediately connected with any of the reigning family. He is cousin to Naihe, the friend and companion of Tamehameha, and the principal national orator of the Sandwich Islands. His person, like that of the chiefs generally, is noble and engaging. He is about six feet high, and more intelligent and enterprising than the people around him. For some time past, he has established family worship in his house, and the observance of the Sabbath throughout his district, having erected a place for the public worship of the true God, in which, every Lord's day, he assembles his people for the purpose of exhortation and prayer, which he conducts himself. He is able to read, writes an easy and legible hand, has a general knowledge of the first principles of Christianity, and, what is infinitely better, appears to feel their power on his heart, and evince their purity in his general conduct. His attainments are truly surprising, manifesting a degree of industry and perseverance rarely displayed under similar circumstances. His sources of information have been very limited. An occasional residence of a few weeks at Honoruru, one or two visits of the missionaries and of some of the native teachers at his house, and letters from Naihe, are the chief advantages he has enjoyed. He appears indeed a modern Cornelius, and is a striking manifestation of the sovereignty of that grace, of which we trust he has been

made a partaker; and we rejoice in the pleasing hope, that He, who has begun a good work in his heart, will carry it on till perfected in glory.

July 1st. In the forenoon two posts of observation were fixed, and a base line of two hundred feet was measured, in order to ascertain the height of Mouna Huararai; but the summit being covered with clouds, they were obliged to defer their observation. In the afternoon they walked through the south-east part of the town, to select a spot in which to dig for fresh water. After an accurate investigation of the places in the neighbourhood, where water appeared most likely to be found, they chose a valley about half a mile from the residence of the Governor, and near the entrance of Raniakea, as the spot where they were most likely to meet with success.

4th. This being the anniversary of the American Independence, guns were fired at the fort, the colours hoisted, and a hospitable entertainment given at the Governor's table, in honour of the day.—The missionaries were employed the greater part of the day at the well, which, early in the morning, they had commenced.

In the evening, while at tea, considerable attention was attracted by a slender man, with a downcast look, in conversation with the Governor. It afterwards appeared, that this was a stranger from Maui, who wished to be thought a prophet, affirming that he was inspired by a shark, which enabled him to foretell future events. The Governor said many of the people believed in him, and from them he obtained a living.

During the next day, Messrs. Goodrich and Thurston were engaged at the well, and returned in the evening having excavated the earth to the depth of eight feet. Hard and closely embedded lava rendered the work very difficult; but as the Governor promises assistance, they were encouraged to proceed.

6th. This day being the Sabbath, Mr. Bishop preached twice at the Governor's house, Thomas

Hopu acting as interpreter. The congregation consisted principally of Kuakini's attendants and domestics, the greater part of the population conceiving themselves under no obligation to attend preaching, as they do not know how to read.

Leaving Kairua early in a canoe, with four men provided by Kuakini, Messrs. Thurston and Goodrich reached Kaavaroa about 9 o'clock in the morning. Kamakau was waiting for them, and seemed to rejoice at their arrival. He led them to his house, and provided them with a frugal breakfast, after which they repaired in company to the *ranai* for public worship. On reaching it, they found about one hundred of the people already there. Before the service commenced, he arose, exhorted them to be quiet, and pay the greatest attention to the word of life which they were about to hear.

Shortly after the conclusion of the service, Messrs. Thurston and Goodrich passed over Kearake'kua bay in a canoe, landed on the opposite side, and walked along the shore about a mile, to Karama. Here, in a large house, they collected about three hundred people, to whom Mr. Thurston preached, and was pleased with the interest they manifested. Some, who stood near the speaker, repeated the whole discourse, sentence by sentence, in a voice too low to create disturbance, yet loud enough to be distinctly heard. There were seven or eight American and English seamen present, who requested that they might be addressed in their own language. Mr. Goodrich accordingly preached to them from Rev. iii, 20.

Returning from Karama to the southern side of Kearake'kua bay, where they had left their canoe, they passed the ruins of an old *heiau*; the *morai*, mentioned in Capt. Cook's voyage, where the observatory was erected. The remaining walls were one hundred feet long, and fifteen high, and the space within was strewed with animal and human bones,

the relics of sacrifices once offered there, and presented a scene truly affecting to a Christian mind.

Leaving this melancholy spot, they returned in their canoe to Kaavaroa; and when the people assembled at the ranai, Mr. Thurston preached from Psalms cxviii, 24. "*This is the day the Lord hath made, we will rejoice and be glad in it.*"

About sunset, Mr. Goodrich ascended a neighbouring height, and visited the spot where the body of the unfortunate Capt. Cook was cut to pieces, and the flesh, separated from the bones, was burnt. It is a small enclosure about fifteen feet square, surrounded by a wall five feet high. Within, is a kind of hearth about eighteen inches high, encircled by a row of rude stones. Here the fire was kindled on the above mentioned occasion. The place is still strewn with charcoal. The natives mention the interment of another foreigner at this place, but could not tell to what country he belonged, or the name of the vessel in which he was brought.

Kamakau and his people had interested his visitors so much, that they determined to spend the night at his house. After supper, the members of his family, with the domestics and one or two strangers, met for evening worship; a hymn was sung in the native language, and Kamakau himself engaged in prayer with great fervour and propriety. He prayed particularly for the king, chiefs and people of Hawaii and the neighbouring islands, and for the missionaries who had brought the good word of salvation to them. The missionaries were surprised to hear him use so much evangelical language in prayer. During the conversation of the evening, he expressed a great desire to have a missionary reside in his neighbourhood, that he and his people might be instructed in the word of God, and the way of salvation. He also regretted exceedingly, that he was so far advanced in years before missionaries arrived at the islands.*

* His age was supposed to be between forty and fifty.

The Sabbath had thus passed away pleasantly, and, it is hoped, profitably, both to the interesting inhabitants of the place, and their guests; and the latter retired to rest, animated and encouraged by what they had that day witnessed.

Early next morning they set out for Kairua, where they arrived about 9 o'clock in the forenoon. Messrs. Thurston and Bishop spent the remainder of the day in assisting at the well.

Sth. Unable to proceed with the well for want of proper instruments to drill the rocks, they spent the greater part of this day in ascertaining the population of Kairua. They numbered the houses for a mile along the coast, and found them to be 529; and allowing an average of five persons to each house, the number of inhabitants in Kairua will amount to 2,645. This certainly does not exceed the actual population, as few of the houses are small, and many of them are large, containing two or three families each.

9th. The varied and strongly marked volcanic surface of the higher parts of Mouna Huararia which rises in the immediate neighbourhood of Kairua, the traditional accounts of its eruptions, the thick woods that skirt its base, and the numerous feathered tribes inhabiting them, rendered it an interesting object, and induced the travellers to commence its ascent. About 8 o'clock in the morning, they left Kairua, accompanied by three men, whom they had engaged to conduct them to the summit. Having travelled about twelve miles in a northerly direction, they arrived at the last house on the western side of the mountain. There their guides wished to remain for the night; and, on being urged to proceed, as it was not more than three o'clock in the afternoon, declared they did not know the way, and had never been beyond the spot where they then were. Notwithstanding this disappointment, it was determined to proceed; and, leaving the path, the party began to ascend in a south-east direction,

In which they travelled about six miles over a rough and difficult road, sometimes across streams of lava, full of fissures and chasms, at other times through thick brushwood, or high ferns, so closely interwoven as almost to arrest their progress.

Arriving at a convenient place, and finding themselves fatigued, and drenched with frequent showers and the wet grass through which they had walked, they proposed to pitch their tent for the night. A temporary hut was erected with branches of the neighbouring trees, and covered with the leaves of the tall fern that grew around them. At one end of it, they lighted a large fire, and after the rains had abated, dried their clothes, partook of some refreshments they had brought with them, and having commended themselves to the kind protection of their heavenly Guardian, spread fern leaves and grass upon the lava, and laid down to repose. The thermometer, which is usually about 84° on the shore, stood at 60° in the hut where they slept.

10th. The singing of birds in the surrounding woods, ushering in the early dawn, and the cool temperature of the mountain air, excited a variety of pleasing sensations in the minds of all the party, when they awoke after a comfortable night's rest. The thermometer, when placed outside of the hut, stood at 46° . Having united in their morning sacrifice to the great Sovereign of the Universe, and taken a light breakfast, they proceeded on their way. Their road lying through thick underwood and fern, was wet and fatiguing for about two miles, when they arrived at an ancient stream of lava about twenty rods wide, running in a direction nearly west. Ascending upon the hardened surface of this stream, over deep chasms, and huge volcanic stones, a distance of three or four miles, they reached the top of one of the ridges on the western side of the mountain.

As they travelled along, they had met with tufts of strawberries, and clusters of raspberry bushes,

loaded with fruit, which, as they were both hungry and thirsty, were very acceptable. The strawberries were rather insipid: the raspberries were white, large, frequently an inch in diameter, but not so sweet, or well flavoured, as those cultivated in Europe or America.

Between nine and ten in the forenoon, they arrived at a large extinguished crater, about a mile in circumference, and apparently four hundred feet deep. The sides were regularly sloped, and at the bottom was a small mound with an aperture in its top. By the side of this large crater, divided from it by a narrow ridge of volcanic rocks, was another, fifty-six feet in circumference, from which volumes of sulphureous smoke and vapour continually ascended. No bottom could be seen, and, on throwing stones into it, they were heard to strike against its sides for eight seconds, but not to reach its bottom. There were two other apertures very near this, nine feet in diameter, and apparently about two hundred feet deep.

Walking along its giddy verge, they could distinguish the course of two principal streams, that had issued from it in the great eruption about the year 1800. One had taken a direction nearly north-east. The other had flowed to the north-west, in broad, irresistible torrents, for a distance of from twelve to fifteen miles to the sea, and, driving back the waters, had extended the boundaries of the island. The party attempted to descend the great crater, but the steepness of its sides prevented their examining it so fully as they desired.

After spending some time there, they walked along the ridge between three and four miles, and examined sixteen different craters, similar in their construction to the first they met with, though generally smaller in their dimensions. The whole ridge appeared little else than an assemblage of craters, which, in different ages, had deluged the vallies below with floods of lava, or showers of

burning cinders. Some of them appeared to have reposed for a long period, as they were covered with earth, and clothed with verdure. Trees of considerable size were growing in some of them. In the vicinity of the craters, they found a number of small bushes bearing red berries, in crowded clusters, which in size and shape much resembled whortleberries. Though insipid, they were juicy, and supplied the place of fresh water, of which the party had been destitute since the preceding evening. They continued ascending till 3 P. M. when, having suffered much from thirst, and finding they should not be able to reach the highest peak before dark, the sky also being overcast, and the rain beginning to fall, they judged it best to return to Kairua without having reached the summit of the mountain; particularly as they found difficulty in pursuing the most direct way, on account of the thick fog, which enveloped the mountain.

On their return, they found their pocket compass necessary to enable them to retain the path, by which they had ascended in the morning. At length they beheld with gladness the sun breaking through the fog, in which they had been so long enveloped, and, looking over the clouds that rolled at their feet, saw him gradually sink behind the western wave of the ocean. They travelled about three miles farther, when, being wet through, faint and weary, they erected a hut on the lava, and encamped for the night. They succeeded in making a good fire, dried their clothes, and then sat down to partake of the little refreshment that was left. It consisted of a small quantity of hard taro paste, called by the natives *ai paa*. A little water would have been agreeable, but of this they were destitute. They gathered some fern leaves, which they strewn on the lava, and laid down to repose.

11th. The party still felt unwilling to return without reaching the top of the mountain, and hesitated before they began again to descend; but having

been a day and two nights without water, and seeing no prospect of procuring any on the mountain, they were obliged to direct their steps towards Kairua.

They travelled several miles along the rough stream of lava, by which they had ascended, till they arrived at the woody part of the mountain. There Messrs. Bishop and Goodrich, in searching for a more direct road to Kairua, discovered an excellent spring of water. They soon communicated the agreeable intelligence to their companions, who hastened to the spot, and with copious draughts quenched their thirst. Having filled their canteens, they, with renewed strength and grateful hearts, kept on their way to the town.

Owing to the roughness of the paths, and the circuitous routs by which they travelled, they did not arrive at Kairua till a little after sun-set. They were considerably fatigued and almost barefoot; their shoes having been destroyed by the sharp projections in the lava.

Having refreshed themselves at the Governor's, and united with him and his family in presenting an evening tribute of grateful praise to God, they repaired to their lodgings, somewhat disappointed, yet well repaid for the toil of their journey.

CHAPTER II.

Mr. Ellis sails from Oahu.—Ranai.—Maui.—Appearance of Lahaina.—Visit to Keopuolani, queen of the islands.—Native dance.—Evangelical labours at Lahaina.—Traditions.—Mr. E. leaves Lahaina.—Visits an aged English resident in a part of Hawaii.—Description of a heiau.—Arrives at Kairua.—Another native dance.

ON the 2d of July, eight days after the departure of Messrs. Thurston and his companions, Mr. Ellis fol-

lowed, in a small schooner belonging to Keopuolani, bound first to Lahaina, and then to Hawaii, for sandal wood. Kalakua, one of the queens of the late Tamehameha, and Kehauruohe, her daughter, were proceeding in the same vessel to join the king and other chiefs at Maui. The trade-wind blew fresh from the north-east, and the sea was unusually rough in the channel between Oahu and Morokai. The schooner appeared to be a good sea-boat, but proved a very uncomfortable one, the deck, from stem to stern, being continually overflowed. All, who could not get below, were constantly drenched with the spray. The cabin was low, and so filled with the chief women and their companions, that, where space could be found, it was hardly possible to endure the heat. The evening, however, was fine, and the night free from rain.

3d. At day-light, being close in with the west point of Morokai, they tacked and stood to the southward till noon, when they again steered to the northward, and at 4 o'clock in the afternoon were within half a mile of the high bluff rocks, which form the southern point of Ranai. A light air then came off the land, and carried them slowly along the shore, till about an hour before sun-set, when Kehauruohe said she wished for some fish, and requested the master to stop the vessel while she went to procure them among the adjacent rocks.

Her wishes were gratified, and the boat was hoisted out. Kehauruohe and three of her female attendants then proceeded towards the rocks, that lie along the base of the precipice, about half a mile distant.

The face of the perpendicular rocks in this part of the island indicate, that Ranai is either of volcanic origin, or, at some remote period, has undergone the action of fire. Different strata of lava, of varied colour and thickness, were distinctly marked from the water's edge to the highest point. These strata, lying almost horizontally, were in some places from

twelve to twenty feet thick: at others not more than a foot or eighteen inches.

After fishing about an hour, Kekauruohē and her companions returned with a quantity of limpets, periwinkles, &c. of which they made a hearty supper. The wind died away with the setting of the sun, until about 9 P. M., when a light breeze came from the land and wafted them on their passage.

The southern shore of Ranai is usually avoided by masters of vessels acquainted with the navigation among the islands, on account of the light and variable winds, or rather calms, generally experienced there; the course of the trade-winds being intercepted by the high lands of Maui and Ranai. It is not unusual for vessels passing that way to be becalmed there for six, eight, or even ten days. The natives, with the small craft belonging to the islands, usually keep close in shore, and avail themselves of the gentle land breeze to pass the point in the evening, and run into Lahaina with the sea breeze in the morning. But this is attended with danger, as there is generally a heavy swell rolling in towards the land. One or two vessels have escaped being drifted on the rocks only by the prompt assistance of their boats.

4th. At day-break they found themselves within about four miles of Lahaina, which is the principal district in Maui, on account of its being the general residence of the chiefs, and the common resort of ships that touch at the island for refreshments. A dead calm prevailed, but, by means of two large sweeps worked by four hands each, they reached the roads, and anchored at 6 o'clock in the morning.

The appearance of Lahaina from the anchorage, is singularly romantic and beautiful. A fine sandy beach stretches along the margin of the sea, lined, for a considerable distance, with houses, and adorned with shady clumps of kou trees, or waving groves of cocoa-nuts. The level land of the whole district, for about three miles, is one continued garden, laid out in beds of taro, potatoes, yams, sugar-cane, or

cloth plants. The lowly cottage of the farmer is seen peeping through the leaves of the luxuriant plantain and banana trees, and, in every direction, white columns of smoke ascend, curling up among the wide spreading branches of the bread fruit. The sloping hills immediately behind, and the lofty mountains in the interior, clothed with verdure to their very summits, intersected by deep and dark ravines, or divided by winding vallies, terminate the delightful prospect.

Shortly after coming to anchor, a boat came from the Barge for the chiefs on board, and Mr. Ellis accompanied them to the shore.

On landing, he was kindly greeted by Keoua, governor of the place, and shortly afterwards was met and welcomed by Mr. Stewart, who was just returning from morning worship with Keopuolani and her husband. They waited on the king in his tent, were courteously received, and, after spending a few minutes with him, walked together about half a mile, through groves of plantain and sugar-cane, over a well cultivated tract of land, to Mr. Butler's establishment, in one of whose houses the missionaries were comfortably accommodated until their own could be erected. Mr. Ellis was kindly received by all the members of the mission family.

After breakfast, he walked down to the beach, and there learned that the king had sailed for Morokai, and that Kalakua intended to follow in the schooner in which she had come from Oahu. This obliged him to wait for the *Ainoa*, another native vessel hourly expected at Lahaina, on her way to Hawaii. The forenoon was spent in conversation with Keopuolani and the chiefs, who appeared gratified with an account of the attention given to the means of instruction at Oahu, and desirous that the people of Lahaina might enjoy all the advantages of Christian education. Taua, the native teacher from Huahine, appeared diligently employed among Keopuolani's people, and Mr. Ellis was happy to learn from Messrs.

Stewart and Richards, that he was vigilant and faithful in his work.

5th. At sun-rise, Messrs. Stewart and Ellis walked down to Keopuolani's, and conducted worship in the large house on the beach. About fifty persons were present. In the afternoon he accompanied his brethren to their schools on the beach. The proficiency of many of the pupils in reading, spelling, and writing on slates, was very pleasing.

Just as they had finished their afternoon instructions, a party of musicians and dancers arrived before the house of Keopuolani, and commenced a *hura ka raau*, (dance to the beating of a stick.) Five musicians advanced first, each with a staff in his left hand, five or six feet long, about three or four inches diameter at one end, and tapering off to a point at the other. In his right hand he held a small stick of hard wood, three inches long, with which he commenced his music by striking the small stick on the larger one, beating time, all the while with his right foot on a stone, placed on the ground beside him for that purpose.

Six women, fantastically dressed, crowned with garlands of flowers, having also wreaths of flowers on their necks, and branches of the fragrant *maire*, (a native plant,) bound round their ancles, now made their way by couples through the crowd, and, arriving at the clear space, on one side of which the musicians stood, began their dance. Their movements were slow, and though not always graceful, exhibited nothing offensive to modest propriety. Both musicians and dancers alternately cantilated songs in honour of former gods and chiefs of the islands, apparently much to the gratification of the numerous spectators. After they had continued their *hura* (song and dance,) for about half an hour, Keopuolani requested them to leave off, as the time had arrived for conducting evening worship.

The music ceased; the dancers sat down; and after the missionaries and some of the people had sung one

of the songs of Zion, Mr. Ellis preached to the surrounding multitude with special reference to their former idols, and the customs connected therewith, from Acts xvii, 30; "The times of this ignorance God winked at, but now commandeth all men every where to repent." The people were attentive; and when the service was finished, dispersed, and the dancers returned to their houses.

As the missionaries were on their way home, the voice of lamentation arrested their attention. Listening a few moments, they found it proceeded from a lowly cottage, nearly concealed by rows of sugar cane. When they reached the spot, they beheld a middle aged woman and two elderly men weeping around the mat of a sick man, apparently near his end. They found him entirely ignorant of God, and of a future state; spake to him of Jehovah, of the fallen condition of man, and of the amazing love of Christ in suffering death for the redemption of the world; and recommended him to pray to the Son of God, who was able to save to the uttermost. He said that until now he knew nothing of these things, and was glad he had heard of them. They requested one of his friends to come to their house for some medicine, and having endeavoured to comfort the mourners, bade them farewell.

6th. This morning the Ainoa was seen approaching from the southward, and about 2, P. M. she came to an anchor, having been becalmed off Ranai four days.

This day being the Sabbath, at half past ten the mission family walked down to the beach for public worship. Most of the chiefs, and about three hundred people assembled under the pleasant shade of a beautiful clump of kou trees, in front of Keopuolani's house. After singing and prayer, Mr. Ellis preached from Luke x, 23, 24. "Blessed are the eyes which see the things which ye see, for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen

them, and to hear those things which ye hear, and have not heard them.”

When the mission family, after service, went to say *aro ha*, (present their salutations) to Keopuolani, they found her, Kaikioeva, and several others, conversing about Tamehameha and others of their ancestors, who had died idolaters; and expressing their regret that the Gospel had not been brought to the Sandwich Islands in their day. “But perhaps,” said Keopuolani, “they will have less punishment in the other world for worshipping idols, than those, who, though they do not worship wooden gods, yet see those days, and hear those good things, and still disregard them.”* As they returned, Mr. Ellis visited the sick man, found him rather better than the preceding evening, and again recommended the Son of God to him as all-sufficient to save.

He afterwards saw a party at *buhenehene*, (a favourite native game,) went up to them, told them, after a few minutes conversation, that it was the sacred day of God, and induced them to put aside their play, and promise to attend public worship in the afternoon. Leaving them, he passed through a garden, in which a man was at work, whom he asked, if he did not know it was the sacred day of God, and improper for him to work. The man answered, Yes; he knew it was the *la tabu*, (sacred day,) and that Karaimoku had given orders for the people of Lahaina not to work on that day; but said he was *hana maru no*, (just working secretly,) that it was some distance from the beach, and the chiefs would not see him. Mr. Ellis then told him he might do it without the chiefs’ seeing him, but it was prohibited by a higher power than the chiefs, even by the God of heaven and earth, who could see him alike in every place by night and by day. He said he did not know that before, and would leave off when

*Keopuolani was descended from the kings of Hawaii; and was the favourite wife of Tamehameha, and the mother of Rihoriho. She died Sept. 16, 1823, after having given much evidence of piety. A memoir of her, written by one of the missionaries at Lahaina, has since been published. *Ed.*

he had finished the row of cloth plants he was then weeding.

Mr. Stewart conducted an English service in the afternoon. The sound of the *hura* in a remote part of the district, was occasionally heard through the after part of the day; but whether countenanced by any of the chiefs, or only exhibited for the amusement of the common people, the missionaries did not learn.

At four o'clock, they again walked down to the beach, and found about two hundred people collected under the kou trees. Many more afterwards came; and, after singing and prayer, Mr. Ellis preached to them upon the doctrine of the resurrection and a future state. The congregation seemed much interested. Probably it was the first time many had ever heard of the awful hour when the trumpet shall sound, and the dead shall be raised and stand before God.

At the conclusion of the service, notice was given of the Monthly Missionary Prayer-Meeting on the morrow evening, and the people were invited to attend. Taua, the native teacher of Keopuolani, visited the family in the evening, and gave a very pleasing account of Keopuolani's frequent conversations with him on the love of God in sending his Son, on the death of Christ, and on her great desire to have a new heart, and become a true follower of the Redeemer. He informed them, that she had several times, after the attendants had most of them retired, sent for him at 9 or 10 o'clock in the evening, to engage in prayer with her and her husband before they retired to rest.

This account was truly gratifying to all the family, and tended much to strengthen the pleasing hope, which, from her uniform, humble, and Christian conduct, they had for some time indulged, that a saving change had taken place in her heart.

7th. In the afternoon Messrs. Richards and Ellis waited on the Queen Keopuolani, to converse with her respecting the houses and fences, which she

had kindly engaged to erect for the missionaries. The interview was very satisfactory. Keopuolani seemed anxious to make them comfortable, and assured Mr. Richards that the houses would soon be ready for them. The missionaries then visited Maaro, the chief of Waiakea, a large district on the eastern side of Hawaii. He had been on a short visit to the king at Oahu, and was returning to his land in the Ainoa. He received them kindly, and when informed that Mr. Ellis wished to proceed in the vessel to Hawaii, said, "It is good that he should go; we shall sail to-morrow." The eastern part of Lahaina, in which he had his encampment, was highly cultivated, and embellished by some beautiful groves of kou trees and cocoa-nuts. There were also several large ponds well stocked with excellent fish.

On returning from their visit to Maaro, the missionaries found the people collecting under the cool shade of their favourite trees in front of Keopuolani's house, for the purpose of attending the Monthly Prayer-Meeting. About 5 o'clock the service commenced. Mr. Ellis gave an address from the Saviour's commission to the first missionaries to the heathen, Matt. xxviii, 19. "Go ye, therefore, and teach all nations." The audience appeared gratified with the brief account given of the missionary operations of the present day, especially those among the various clustering islands of the South Pacific, with whose inhabitants they feel themselves more particularly identified, than with the native tribes of Africa, or Asia. It was a circumstance truly animating to see so many of those, who, wrapt in the thick darkness of paganism, had, till lately, worshipped the work of their own hands, and sacrificed their fellow creatures to devils, now joining in concert with Christians of every nation in praying for the spread of the Gospel of Jesus Christ through the world.

8th. After breakfast, Mr. Ellis visited a neat, strong, brick house, standing on the beach, about the middle of the district. It was erected for Tameha-

*John Young's warehouse - still standing
1869*

meha, appears well built, is 40 feet by 20, has two stories, and is divided into four rooms by strong boarded partitions. It was the occasional residence of the late king, but by the present is used only as a warehouse. Several persons who appeared to have the charge of it, were sitting in one of the apartments, and Mr. Ellis, having looked over the house, and made some inquiries about the native timber employed for the floor, beams, &c. sat down on one of the bales of cloth lying there, and asked them if they knew how to read, or if any of them attended the school and the religious services on the Sabbath. On their answering in the negative, he advised them not to neglect these advantages, assuring them it was a good thing to be instructed, and to know the true God, and his Son, Jesus Christ, the only Saviour. They said, "Perhaps it is a good thing for some to attend to the *palapala* and the *pule*, (reading and prayers;) but we are the king's servants, and must attend to his concerns. If we, (meaning all those that had the care of the king's lands,) were to spend our time at our books, there would be nobody to cultivate the ground, to provide food, or fetch sandal wood for the king." Mr. Ellis asked them what proportion of their time was taken up in attending to these things. They said, they worked in their plantations three or four days in a week, sometimes from daylight to 9 or 10 o'clock in the forenoon; that preparing an oven of food took an hour; and that when they went for sandal wood, which was not very often, they were gone three or four days, and sometimes as many weeks. Mr. Ellis asked them what they did in the remaining part of those days, in which they worked at their plantations in the morning, and also on those days when they did not work at all. They said, they ate *poe*, laid down to sleep, or *kamailio no*, (just talked for amusement.) They were then asked, which they thought would be most advantageous to them, to spend that time in learning to read, and seeking the favour of

Jehovah and Jesus Christ, that they might live forever, or wasting it in eating, sleeping, or foolish talking, and remaining ignorant in this world, and wretched in that which is to come? They immediately endeavoured to turn the conversation to some other subject, by saying, "What a fine country must yours be compared with this. What large bales of cloth come from thence; while the clothing of Hawaii is small in quantity, and very bad. The soil there must be very prolific, and property very easily obtained, or so much of it would not have been brought here." Mr. E. informed them that the difference was not so great between the countries, as between the people. That many ages back the ancestors of the present inhabitants of England and America possessed fewer comforts than the Sandwich Islanders enjoy; wore skins of beasts for clothing; painted their bodies with various colours; and worshipped, with inhuman rites, their cruel gods: but since they had become enlightened and industrious, and had embraced Christianity, they had been wise and wealthy: that they owed all their present riches and enjoyment to their intelligence and industry; and that, if the people of either country were to neglect education and religion, and spend as much of their time in eating, sleeping, and jesting, they would soon become just as poor and ignorant, as the Sandwich Islanders were. They said, perhaps it was so; perhaps industry and instruction would make them better and happier; and if the chiefs wished, by and by they would attend to it. After again exhorting them to improve the means now placed within their reach by the residence of the missionaries among them, Mr. Ellis took leave of them.—He also went into several other houses during the forenoon, and conversed with the people on subjects relating to the mission, recommending their attention to the advantages it was designed to confer. Some approved, but many seemed very well satisfied with their pre-

sent state of ignorance and irreligion, and rather unwilling to be disturbed.

9th. In the evening, after having united with the family in their evening devotions, Mr. Ellis took leave of them, grateful for the hospitable entertainment and kind attention he had experienced during his unexpected stay at their interesting station. He felt considerable regret at leaving Lahaina without the company of Mr. Stewart, whose indisposition, which had been increasing for two or three days, prevented his accompanying the Deputation, of which he had been appointed a member, in their projected tour.

About 9 o'clock Mr. Ellis walked down to the beach, where he waited till midnight, before an opportunity offered for getting on board. On reaching the brig, he learned that they did not intend to sail till day-light. There were such multitudes of natives on board, and every place was so crowded, that it was impossible to get from the gang-way to the companion, without treading on them, and it was difficult any where, either below or upon deck, to find room sufficient to lie down.

10th. Early this morning the vessel was under weigh, but the light winds and strong westerly current soon rendered it necessary to drop the anchor. Between 8 and 9, Mr. Ellis went on shore, and after breakfasting with the mission family, returned to the beach, that he might be ready to embark whenever the wind should become favourable. He sat down in Keopuolani's house, and entered into an interesting conversation with her, Hoapiri, and several other chiefs, respecting their ancient traditions and mythology. He could not help stating to them the striking identity between theirs and those of the Tahitians, and expressed his conviction, that both nations had the same origin. They said their traditions informed them, that their progenitors were brought into existence on the islands which they now inhabit, that they knew nothing of the origin of the people of the Georgian and

Society Islands. Tahiti, the name of the largest of the Georgian Islands, was found in many of their ancient songs, though not now applied exclusively to that island. With the people of Borabora, (the name they gave to the Society Islands,) they said they had no acquaintance before they were visited by Capt. Cook; but since that time, several presents and messages of friendship had been interchanged between Tamehameha and Pomare I, by means of ships that had passed from one group of islands to the other, and that, in order to cement their friendship more firmly, each had agreed to give one of his daughters in marriage to the son of the other. In consequence of this amicable arrangement, a daughter of Pomare was expected from Tahiti to be the wife of the present king of Hawaii, and Kekauruohē, one of the daughters of Tamehameha, was selected by her father to be the bride of Pomare, the late king of Tahiti. Wanting a conveyance from Hawaii to Tahiti, Tamehameha was unable to send Kekauruohē, which, together with the death of Pomare, before he had any opportunity of sending one of his relatives to Hawaii, prevented the intended intermarriages between the reigning families of Hawaii and Tahiti.

About 2 o'clock in the afternoon, the Ainoa hove up her anchor. Mr. Ellis went on board in a canoe, just as she was leaving the roads. The brig was much crowded, as has been already observed, and, owing to the difference between the motion of the vessel, and their light canoes, many soon became sea-sick.

11th. It was calm through the night; but in the morning the wind blew fresh from N. N. E., which continued until noon, when, being under the lee of the high land of Kohala, one of the large divisions of Hawaii, they were becalmed. At 4 o'clock, P. M. a light air sprung up from the southward, and carried them slowly on towards Towaihae, a district in the division of Kohala, about 4 miles long, containing a spacious bay and good anchorage. The vessel stood in

towards the north side of the bay, leaving a large heiau, situated on the brow of a hill, to the southward, and heading directly for a deep gully, or water-course, called Honokoa, opposite the mouth of which, at 7 P. M. she came to anchor in ten fathoms, with a good bottom.

The north side of the bay affords much the best anchorage for shipping, especially for those that wish to be near the shore. It is the best holding ground, and is also screened by the *kuahivi* (high land) of Kohala from those sudden and violent gusts of wind, called by the natives *mumuku*, which come down between the mountains with almost irresistible fury on the southern part of Towaihae and the adjacent districts.

12th. At 6 A. M. Mr. Ellis went on shore, and walked along the beach about a mile to the house of Mr. J. Young, an aged Englishman, who has resided 36 years on the islands, and rendered the most important services to the late king, not only in his various civil wars, but in all his intercourse with those foreigners who have visited the islands.

Mr. Ellis found him just recovering from a fit of illness, received from him a cordial welcome, and, as he was just sitting down to his morning repast, joined him at his frugal board. After breakfast Mr. Ellis visited the large heiau, called Bukohola. It stands on an eminence in the southern part of the district, was built by Tamehameha, about thirty years ago, when he was engaged in conquering Hawaii and the rest of the Sandwich Islands. He had subdued Maui, Ranai and Morokai, and was preparing from the latter to invade Oahu, but in consequence of a rebellion in the south and east parts of Hawaii, was obliged to return thither. When he had overcome those who had rebelled, he finished the heiau, dedicated it to his god of war, and then proceeded to the conquest of Oahu. Its shape is an irregular parallelogram, 224 feet long and 100 wide. The walls, though built of loose stones, were solid and compact.

On the side next the mountains, they were twenty feet high, and six broad on the top, but nearly double that breadth at the bottom. The walls next the sea were not more than seven or eight feet high, and were proportionally wide. The upper terrace within the area was spacious, and much better finished than the lower ones. It was paved with various kinds of flat, smooth stones, brought from a considerable distance. At the south end was a kind of inner court, where the principal idol used to be kept, surrounded by a number of images of inferior deities. In the centre of this inner court was the place where the *anu* was erected, which was a lofty frame of wicker work, in shape something like an obelisk, within which the priest stood as the organ of communication from the god, whenever the king came to inquire his will in any matter of importance. On the outside, just at the entrance of it, was the place of the *rere*, (altar,) on which human and other sacrifices were offered. The remains of one of the pillars that supported it, were pointed out by the natives, and the pavement around was strewn with bones of men and animals, the mouldering relics of those numerous offerings once presented there. About the centre of the terrace was the spot where the king's sacred house stood, in which he resided during the season of strict tabu, and at the north end, the place which the priests' houses occupied, who, with the exception of the king, were the only persons permitted to dwell within the sacred enclosure. Holes were seen on the walls, all around this, as well as the lower terraces, where wooden idols of varied size and form formerly stood, casting their hideous stare in every direction. Tairi, or Kukairimoku, the favourite war-god of Tamehameha, was the principal idol. To him the heiau was dedicated, and for his occasional residence it was built. On the day in which he was brought within its precincts, vast offerings of fruit, hogs and dogs, were presented, and no less than eleven human victims immolated on its altars. And although the

huge pile resembles a dismantled fortress, whose frown no longer strikes terror through the surrounding country, yet it is impossible to walk over such a golgotha, or contemplate a spot which must often have resembled a pandemonium, more than any thing on earth, without a strong feeling of horror at the recollection of the bloody and infernal rites frequently practised within its walls. Thanks be to God, the idols are destroyed! Thanks to his name, the glorious Gospel of his Son, who was manifested to destroy the works of the devil, has reached these heretofore desolate shores. May the Holy Spirit make it the savour of life unto life to the remnant of the people.

Leaving Bukohola, Mr. Ellis, accompanied by some natives, visited Mairikini, another heiau a few hundred yards nearer the shore. It was nearly equal in dimensions to the one on the summit of the hill, but inferior to it in every other respect. It appeared to have been literally crowded with idols, but no human sacrifices were offered to any of its gods. On returning to Mr. Young's house, Mr. E. was informed, that the vessel would sail that evening for Kairua, a circumstance he much regretted, as he hoped to spend the Sabbath at Towai-hae. However, Mr. Young collected his family and neighbours together, to the number of sixty. A short exhortation was given, followed by prayer, after which Mr. E. took leave of his kind host, repaired on board, and the vessel soon after got under weigh.

13th. It was day-light before they had left Towai-hae bay, as the wind during the night had been very light. The sea-breeze, however, set in early, and carried them along a rugged, barren shore of lava towards Kairua, which is distant from Towai-hae about thirty miles. It being the Sabbath, Mr. E. in the afternoon preached on deck, from Mark iv, 38, 39, to a congregation of about 150 natives, including the greater part of the crew. He observed

most of the people afterwards sitting together in small groups, and conversing about what they had heard, though some were inclined to make sport of it. In the evening they were opposite to the Laemano, (Sharks point.) Strong westerly currents prevented their making much progress.

14th. This morning they found themselves becalmed to the southward of Kairua, several leagues from the shore. The snow-covered tops of the mountains were very distinct at sun-rise, but they soon after became enveloped in clouds, and continued so through the day. A light breeze carried the vessel towards the land, and at 9 A. M. the boat was lowered down, and Mr. Ellis proceeded on shore. On his way, he was met by the governor, Kuakini, and Messrs. Goodrich and Harwood, who were coming off in the governor's boat. They returned together to the shore, where he was gladly received by Messrs. Thurston and Bishop, whom he found waiting to proceed on a tour of the island.

In the afternoon, a party of strolling musicians and dancers arrived at Kairua. About 4 o'clock they came, followed by crowds of people, and arranged themselves on a fine sandy beach in front of one of the governor's houses, where they exhibited a native dance called *hura araapapa*.

The five musicians first seated themselves on the ground, and spread a piece of folded cloth in the sand before them. Their instrument was a large calabash, or rather two, one of an oval shape, about three feet high, the other perfectly round, very neatly fastened to it, having also an aperture about three inches in diameter at the top. Each musician held his instrument before him with both his hands, and produced his music by striking it on the ground where he had laid the piece of cloth, and beating it with his fingers, or the palms of his hands. As soon as they began to sound their calabashes, the dancer, a young man about the middle stature, advanced through the opening crowd. His jet black

hair hung in loose and flowing ringlets down his naked shoulders, his necklace was made of a vast number of strings of nicely braided human hair tied together behind, while a *paraoa*, (an ornament made of a whale's tooth,) hung pendant from it on his breast. His wrists were ornamented with bracelets formed of polished tusks of a hog, and his ancles with loose buskins thickly set with dog's teeth, the rattle of which kept time with the music of the calabash drum during the dance. A beautiful yellow tapa was tastefully fastened around his loins, reaching to his knees. He began his dance just in front of the musicians, and moved forwards and backwards across the ring, occasionally cantilating the achievements of former kings of Hawaii. The governor sat at the end of the ring opposite to the musicians, and appeared gratified with the performance, which continued until dark.

CHAPTER III.

Proposed rout.—An ancient fortress.—Aid from the Governor.—Native dance.—Height of Huararai.—Manner of preparing bark for native cloth.—Conversation with the Governor.—Departure from Kairua.—Description of the guide.—Several heiaus.—Population along the western coast.—Tracts of rugged lava.—Scene of the battle which took place in consequence of the abolition of idolatry.—Description of the battle.—Tomb of a celebrated priest.—Account of Capt. Cook's death, and of the honours rendered to his remains.—Encouraging missionary labours.

JULY 15th. Our whole number being now together at the place, from which we had previously agreed to commence our tour, we no longer delayed to decide

on the route we should take, and the manner in which we should endeavour to accomplish the objects of our visit, in order that the time we intended to spend on the island might be employed to the best possible advantage.

Anxious to gain a thorough acquaintance with the circumstances of the people, and their disposition relative to missionary operations, we agreed to travel on foot from Kairua through the villages along the southern shore; to pass round the south point and continue along the south-east shore, till we should arrive at the path leading to the great volcano, situated at the foot of Mouna Roa, about twenty-five miles distant from the sea, which we thought it improper to pass unnoticed.

We proposed, after visiting the volcano, either to descend to the shore, and travel along the coast through the division of Puna, or across the interior to the division of Hiro, as circumstances might then render most expedient. From Waiakea, in Hiro, we proposed to proceed along the eastern shore, till an opportunity should offer for part of our number to cross over the mountains of Kohala, while the rest should travel along the shore round the north point of the island, and meet their companions at Towaihae, whence they could return direct to Oahu, if an opportunity should present itself, or to Kairua, and there wait for a conveyance.

The plan of our tour being thus arranged, we were anxious to receive the aid of the Governor in the execution of it. Messrs. Thurston and Ellis were therefore chosen to wait upon him in the afternoon, to make him acquainted with our wishes, and solicit his assistance for their accomplishment.

In the course of the forenoon, two of our number visited the ruins of an old military fortification, formerly belonging to the *makaainana*, (common people.) It had been a place of considerable importance, while the island of Hawaii was divided into a number of independent governments under different

chiefs, when civil wars were frequent. All that at present remains, is a part of the wall, about twelve feet high, and fourteen feet thick at the bottom, built of lava, and apparently entire. In the upper part of the wall are apertures resembling embrasures; but they could not have been designed for cannon, that being an engine of war, with which the natives have but recently become acquainted. The part of the wall now standing, is near the mouth of Rania-kea, the spacious cavern already mentioned, which formed a valuable appendage to the fort. In this cavern children and aged persons were placed for security during an engagement, and sometimes the wives of the warriors, when they did not accompany their husbands to the battle. The fortification was probably extensive, as traces of the ancient walls are discoverable in several places; but what were its original dimensions, the natives could not tell. They asserted that the cavern, if not the fort also, was formerly surrounded by a strong palisade.

In the afternoon, Messrs. Thurston and Ellis waited on the Governor, made him acquainted with our arrangements, and solicited the accommodation of a boat or canoe to carry our baggage, and a man acquainted with the island, to act as guide and to procure provisions, offering, at the same time, any remuneration he might require for such assistance.—After inquiring what baggage we intended to take, and how long we expected to be absent from Kai-rua, he generously offered to send a canoe as far as it could go with safety, and also to furnish a guide for the whole tour, without any remuneration whatever. He recommended that we should take a few articles for barter, as occasionally we might, perhaps, be obliged to purchase our food, or hire men to carry our baggage. After thanking him for his kindness, they returned.

About four o'clock in the afternoon, another party of musicians and dancers, attended by multitudes of people, took their station nearly on the spot occu-

plied yesterday by those from Kau. The musicians, seven in number, seated themselves on the sand; and a curiously carved drum, made by hollowing out a solid piece of wood, and covering the top with shark's skin, was placed before each, which was beaten with the palm or fingers of the right hand.—At the same time, with a small stick in the left, each beat a neat little drum, made of the shell of a large cocoa-nut. When the musicians had arranged themselves in a line across the beach, and a bustling man, who appeared to be master of ceremonies, had, with a large branch of a cocoa-nut tree, cleared a circle of considerable extent, two interesting little children, (a boy and a girl,) apparently about nine years of age, came forward, habited in the dancing costume of the country, with garlands of flowers on their heads, wreaths around their necks, bracelets on their wrists, and buskins on their ancles. When they had reached the centre of the ring, they commenced their dance to the music of the drums, cantilating all the while, alternately with the musicians, a song in honour of some ancient chief of Hawaii.

The beach was crowded with spectators, and the exhibition was kept up with great spirit till the overspreading shades of evening put an end to their mirth, and afforded a respite to the poor children, whose little limbs must have been very much fatigued by two hours of constant exercise. We were anxious to address the multitude on the subject of religion before they should disperse; but so intent were they on their amusement, that they could not have been diverted from it. Mr. Ellis made a drawing of this scene.

A messenger now invited us to sup with the Governor, and we soon after joined him and his friends around his hospitable board. Their repast was not accompanied by the gladsome sound of "harp in hall," or "aged minstrel's flowing lay;" yet it was enlivened by an interesting youthful bard, twelve or fourteen years of age, who was seated on the ground,

in the large room where we were assembled, and sung in a monotonous, but pleasing strain, the deeds of former chiefs, the ancestors of his host. His fingers beat, in a manner responsive to his song, upon a rustic little drum, formed of a calabash, beautifully stained, and covered, at the head, with a piece of shark's skin. The Governor and his friends were evidently pleased with his lay, and the youth seemed repaid by their approbation.

16th. In the morning Messrs. Goodrich and Harwood endeavoured to ascertain the height of Mouna Huararai, by means of two observations, at the extremity of a base line of 2,230 feet. They made the height of the mountain to be 7,822 feet; but their quadrant being an inferior one, we think the height of the mountain greater than that given above, though it is never covered with snow.—The accounts the natives gave us of the roads we were to travel, and the effects the short journeys already made had produced on our shoes, convinced us, that those we had brought with us would be worn out before we had proceeded half way round the island. We therefore provided a substitute, by procuring a tough bull's hide from the Governor's store-house, and making ourselves rude sandals; which we afterwards found very serviceable, as they enabled us to travel over large tracts of lava, with much more expedition and comfort, than we could possibly have done without them.

At 4 P. M. the musicians from Kau again collected on the beach, and the dancers commenced a *hura* similar to that exhibited on Monday evening. We had previously appointed a religious meeting for this evening, and about an hour before sun-set proposed to the Governor to hold it on the beach where the people were already assembled. He approved, and followed us to the edge of the circle, where we took our station just opposite the musicians. At the Governor's request the music ceased, and the dancers came and sat down just in front of us. We sang an

hymn, Mr. Ellis offered up a short prayer, and afterwards addressed the people, from Acts xiv, 15, "And preach unto you, that ye should turn from these vanities unto the living God, who made heaven, and earth, and the sea, and all things that are therein." The multitude collected was from different and distant parts of the island. They appeared to listen with attention to the word spoken, and doubtless with many it was the first time they had heard of the name of Jehovah, or of Jesus Christ his Son. We afterwards heard them conversing among themselves about the truths they had heard.

After supper and family worship at the Governor's, Mr. Ellis spent the evening in conversation with him, partly on traditions respecting some remarkable places in the neighbourhood of Kairua, and partly on the subject of religion. Mr. Ellis spoke of the desirableness of his building a place for the public worship of the true God, and the advantages of keeping the Sabbath as a day of holy rest, recommending him to set the common people a good example, and use his influence to induce them to attend public worship on the Lord's day.

He said it was his intention to build a church by and by, when the common people should become interested in these things, and when they should have a missionary reside permanently with them; but that at present, the people of Kairua were quite indifferent to all religion.

17th. For several days past we have observed many of the people bringing home from their plantations, bundles of young *wauti*, (a variety of the *morus papyrifera*,) from which we infer that this is the season for cloth-making in this part of the island.

This morning we perceived Keoua, the Governor's wife, and her female attendants, with about forty other women, under the pleasant shade of a beautiful clump of kou trees, employed in stripping off the bark from bundles of *wauti* sticks, for the purpose

of making cloth with it. The sticks were generally from six to ten feet long, and about an inch in diameter at the thickest end. They first cut the bark the whole length of the stick, with a sharp serrated shell, and having carefully peeled it off, roll it into small coils, the inner bark being outside. In this state it is left some time to make it flat and smooth. Keoua not only worked herself, but appeared to take the superintendence of the whole party. Whenever a fine piece of bark was found, it was shown to her, and put aside for some special purpose. With lively chat and cheerful song they beguiled the hours of labour, until noon, when, having finished their work, they repaired to their dwellings.

During the forenoon, Mr. Harwood made an auger to aid the well diggers in boring the rocks.—Messrs. Ellis and Thurston walked up to see what progress the natives had made, and to encourage them to persevere. The rocks, they said, were hard, and their progress slow; yet they were not discouraged, but hoped to find the work easier as they descended lower.

After dinner the Governor seemed disposed to enter into conversation on religious subjects, particularly respecting the resurrection of the body, the destruction of the heavens and the earth at the last day, and the final judgment. After listening attentively to what was said upon these subjects, he inquired about the locality of heaven and hell. He was told, that we did not know where the one or the other was situated, as no mortal has ever returned from either to tell mankind about them, and that we only know, that there is a place called heaven, where God makes glorious manifestations of his perfections, and where all good men are perfectly happy; and that there is a place where wicked men are shut up in darkness to endure endless misery. He then said, How do you know these things? Mr. Ellis asked for his Bible; translated the passages which inculcate these doctrines, and told him it was from

that book we obtained all our knowledge of these things; and that it was the contents of that book, which we had come to teach the people of Hawaii. He then asked, if all the people in our native countries were acquainted with the Bible. Mr. Ellis answered, that, owing to the abundant means of instruction, the great proportion of the people had either read the book, or had, in some other way, become acquainted with its principal contents. He then said, How is it that so many of them swear, get intoxicated, and do so many things prohibited in that book? He was told, that there was a vast difference between knowing the word of God and obeying it; and it was most likely those persons knew their conduct was displeasing to the God who made them, yet persisted in it, because agreeable to their corrupt inclinations. He asked, if God would not be angry with us, for troubling him so frequently with our prayers; if he were like man, he said he was sure he would. Mr. Ellis replied, that God was always "waiting to be gracious," more ready to hear than we are to pray; that indeed, he was not like man, or his patience would have been exhausted long ago by the wickedness of men; but that he continued exercising long suffering and forbearance towards sinners, that they might turn from their evil ways and live.

We supped with the Governor as usual, and conducted family worship with his household, and afterwards prepared our baggage for our journey, some of which we left to be forwarded by the Ainoa to Waiakea, a district on the eastern side of the island.

18th. About 11 o'clock we waited on the Governor, to express our grateful sense of the generous hospitality we had experienced from him during our protracted stay at Kairua. We also thanked him for the friendly advice he had given, and the acceptable aid he had so kindly furnished, for the prosecution of our journey, and informing him that we were ready to proceed.



From a Sketch by Mr. Ellis.

S.S. Jorlyn Sc.

M A K O A,
Guide of the Deputation.

Easton:—Published by Crocker & Brewster. New York:—John F. Haven.

He had before given instructions to our guide. He now directed the man who was going in the canoe to take care of our things, and told us he would send some men to carry our baggage by land as far as Kearake'kua. We then took leave of him, and proceeded on our journey. Messrs. Bishop and Harwood went in the canoe; the rest of our number travelled on foot.

Our guide Makoa, who had been the king's messenger many years, and was well acquainted with the island, led the way. He was rather a singular looking little man, between forty and fifty years of age. A thick bunch of long, black, curling hair shaded his wrinkled forehead, and another bunch of the same kind hung down behind each of his ears. The rest of his head was cropped as short as shears could make it. His small black eyes were ornamented with tatou'd vandyke semi-circles. Two goats, impressed in the same indelible manner, stood rampant over each brow; one, like the supporter of a coat of arms, stood on each side of his nose; and two more guarded the corners of his mouth. The upper part of his beard was shaven close; but that which grew under his chin was drawn together, braided for an inch or two, and then tied in a knot, while the extremities below the knot spread out in curls like a tassel. A light kihei* was carelessly thrown over one shoulder, and tied in a knot on the other, and a large fan, made of cocoa nut leaves, in his hand, served to beat away the flies, or the boys, when either became too numerous, or troublesome.

Leaving Kairua, we passed on through the villages thickly scattered along the shore to the southward. The country around looked unusually green and cheerful, owing to the frequent rains, which, for some months past, have fallen on this side of the island. Even the barren lava, over which we travelled, seemed to veil its sterility beneath frequent

* Cloth worn like a shawl.

tufts of tall waving grass, or spreading shrubs and flowers. The sides of the hills, laid out for a considerable extent in gardens and fields, and generally cultivated with potatoes, &c. looked very beautiful. The number of heiaus and depositories of the dead, which we passed, convinced us that this part of the island must once have been exceedingly populous. The former were built with fragments of lava laid up evenly on the outside, generally about eight feet long, from four to six broad, and about four high. Some appeared very ancient; others had evidently been standing but a few years.

At Ruapua, we examined an interesting heiau, called Kauaikahaora, built of immense blocks of lava, and found its dimensions to be 150 feet by 70. At the north end was a smaller enclosure 60 feet long, and 10 wide, partitioned off by a high wall, with but one narrow entrance. The places where the idols formerly stood, were apparent, though the idols have been removed. The spot where the altar formerly stood, could be distinctly traced. It was a mound of earth paved with smooth stones, and surrounded by a firm curb of lava. The adjacent ground was strewn with the bones of ancient offerings. The natives informed us, that four principal idols were supposed to preside there; one of stone, two of wood, and one of red feathers. One of these idols, they said, was brought from a foreign country. Their names were Kanenuiakea, (great and wide-spreading Kane,) who was brought from Tauai; Kaneruruhonua, (earth-shaking Kane;) Roramakaeha, and Kekuaaimanu.

Leaving the heiau we had been examining, we passed by a number of smaller temples, principally on the same shore, dedicated to Kuura, a male, and Hina, a female idol, worshipped by fishermen; as they were supposed to preside over the sea, and to conduct or impel to the shores of Hawaii, the various shoals of fish, that visited them at different seasons of the year. The first of any kind of fish taken in

the season, was always presented to them, especially the *operu*, a kind of herring. This custom exactly accords with the former practice of the Society Islanders.

At 2, P. M. we reached Horuaroa, a large and populous district. Here we found Keoua, the Governor's wife, and her attendants, who had come from Kai-rua for *wauti*, with which to make cloth. Shortly after we reached Karuaokalani, (the second heaven,) where was a fine heiau in good preservation. It is called Pakiha; its dimensions were 270 feet by 210. We could not learn to what idol it was dedicated, but were informed that it was built in the time of Keakealani, who, according to tradition, was Queen of Hawaii about eleven generations back. The walls were very solid, thick, and nearly entire; and the singular manner in which the stones were piled upon the top, like so many small spires, gave it an unusually interesting appearance. Before we left Karuaokalani, the inhabitants pointed out to us a spot called Maukareoreo, the place of a celebrated giant of that name, who was one of the attendants of Umi, king of Hawaii, about twelve generations back; and who, they told us, was so tall, that he could pluck the cocoa nuts from the trees as he walked along; and when the king was playing in the surf, where it was five or six fathoms deep, would walk out to him without being wet above his loins; and when he was in a canoe, if he saw any fish lying among the coral at the same depth, would just put his hand down and take them. They also told us he was a great warrior, and that to his prowess, principally, Umi was indebted for many of his victories. The Hawaiians are fond of the marvellous, as well as many people, who are better informed; and probably this passion, together with the distance of time since Maukareoreo existed, has led them to magnify one of Umi's followers, of perhaps a little larger stature than his fellows, into a giant sixty feet high.

Our road now lay through a pleasant part of the district, thickly inhabited, and ornamented occasionally with clumps of kou trees. Several spots were pointed out to us; where the remains of heiaus, belonging to the late king Tamehameha, were still visible. After travelling some time, we came to Kanekaheilani, a large heiau, more than 200 feet square. In the midst of it was a clear pool of brackish water, which, the natives told us, was the favourite bathing place of Tamehameha; and which he allowed no other person to use. A rude figure, carved in stone, standing on one side of the gateway by which we entered, was the only image we saw here. About fifty yards farther on, was another heiau, called Hale o Tairi, (house of Tairi.) It was built by Tamehameha, soon after he had assumed the government of the island. Only one mutilated image was now standing, though it is evident that, but a few years ago, there had been many. The natives were particular to show us the place where the image of the war-god stood; and told us that frequently, in the evening, he used to be flying about in the neighbourhood, in the form of a luminous substance, like a flame, or like the tail of a comet. We told them that the luminous appearance they saw, was an occurrence common to other countries, and produced by natural causes; that the natives of the Society Islands, formerly, whenever they observed such a phenomenon, supposed it to be *Tane*, one of their gods, taking his flight from one *morai* to another, or passing through the district seeking whom he might destroy, and were constantly filled with terror; but now, they wondered how they could ever have given way to such fears from so inoffensive a circumstance. We asked them, if they did not see the same appearances now, though the god had been destroyed, and his worship discontinued. They said, "No; it had not been seen, since the abolition of idolatry." We assured them it did not proceed from the power of the

god Tairi, but was a luminous vapour, and was under the controul of Jehovah, the Creator and Governor of all things which they beheld.

We walked on to Pahoehoe, where we entered a large house, in which many workmen were employed in making canoes. About fifty people soon after assembled around us. We asked them if they should like to hear about the true God, and the way of salvation. They answered, "Yes." Mr. Ellis, therefore, addressed them for about twenty minutes on the first principles of the Gospel. As soon as he began to preach, they all sat down, and observed the most perfect silence. Shortly after this service, we took our leave and proceeded along the shore.

At Kahalu, a smart shower of rain obliged us to take shelter in a house by the road-side. While resting there, the voice of wailing reached our ears. We inquired whence it came, and were informed, that a sick person in the neighbourhood had just expired. We asked where the soul was gone. They answered, they knew not whither, but that it would never return. Mr. Ellis then spoke to them respecting the condition of departed souls, the resurrection of the body, and the judgment which will follow. He afterwards told them of the love of Christ, who had brought life and immortality to light, and, by his death, had secured eternal life to all who believe in him. They listened attentively, and continued the conversation till the rain abated, when we pursued our journey.

We passed another large heiau, and travelled about a mile across a rugged bed of lava, which had evidently been ejected from a volcano more recently than the vast tracts of the same substance, by which it was surrounded. It also appeared to have been torn to pieces, and tossed up in the most confused manner, by some violent convulsion of the earth, at the time it was in a semi-fluid state. There was a kind of path formed across the most level part of it, by large, smooth, round stones, brought from the sea-

shore, and placed three or four feet apart. By stepping from one to another of these, we passed over the roughest piece of lava we had yet seen. Soon after 5 P. M. we arrived at Keauhou, a pleasant village containing 135 houses, about eight miles from Kairua. Messrs. Bishop and Harwood reached the same place about an hour earlier, and here purposed to spend the night. Soon after entering the village, about 150 people collected around the house where we were. After singing and prayer, Mr. Thurston preached to them. They gave good attention, and though we conversed with them a considerable time after the service was ended, they still thronged our house, and seemed unwilling to disperse.

During our walk from Kairua to this place, we numbered 610 houses, and allowed one hundred more for those who live among the plantations, on the sides of the hills. Reckoning five persons to each house, the population of the tract through which we passed to day will be about 3,550 souls, which we think not far from a correct calculation. We also passed 19 heiaus of different dimensions, some of which we carefully examined. Late in the evening, we spread our mats on the loose pebbles, with which the house was filled, and, thankful for the mercies we had received, laid ourselves down, and enjoyed a comfortable night's repose. Thermometer at sunset 71°.

19th. Early this morning, numbers of the natives collected around our lodgings. When informed that we were going to conduct religious worship, they sat down on the ground, and became quite silent. After singing an hymn in their language, Mr. Ellis gave them a short exhortation, followed by prayer. They afterwards kept us in conversation till about half-past eight, when we left Keauhou, and pursued our journey. Mr. Harwood proceeded in the canoe, the rest of our number travelled on foot along the shore. Our way lay over a rough tract of lava resembling that which we passed yesterday afternoon.

In many places, it seemed as if the surface of the lava had become hard, while, a few inches underneath, it had remained semifluid, and in that state had been broken up, and left in its present confused and rugged form. The rugged appearance of the lava was probably produced in part by the expansive force of the heated air beneath the crust of lava, but this could not have caused the deep chasms, and fissures which we saw in several places. We also observed many large spherical volcanic stones, the surface of which had been fused, and in some places had peeled off, like a crust or shell an inch or two in thickness. The centre of some of these stones, which we broke, was of a dark blue colour and clayey texture, and did not appear to have been at all affected by the fire. After travelling about two miles over this barren waste, we reached the place, where, in the autumn of 1819, the decisive battle was fought between the forces of Rihoriho, the present king, and his cousin Kekuaokalani, in which the latter was slain, his followers completely overthrown, and the cruel system of idolatry, which he took up arms to support, effectually destroyed. The natives pointed out to us the place where the king's troops, led on by Karaimoku, were first attacked by the idolatrous party. We saw several small heaps of stones, which our guide informed us were the graves of those who had fallen there. We were then shown the spot, where the king's troops formed a line from the sea-shore towards the mountains, and drove the opposing party before them, to a rising ground, where a stone fence, about breast high, enabled the enemy to defend themselves for some time. But they were at length driven from it by a party of Karaimoku's warriors. The small tumuli now increased in number as we passed along, until we arrived at a place called Tuamoo. Here Kekuaokalani made his last stand, rallied his flying forces, and seemed for a moment, to turn the scale of victory. But being weak with the loss of blood, from a wound he had

received in the early part of the engagement, he fainted and fell. However, he soon revived, and though unable to stand, sat on a fragment of lava, and twice loaded and fired a musket on the advancing party. He now received a ball in his left breast, and immediately covering his face with his feathered cloak, expired in the midst of his friends. His wife, Manona, during the whole of the day, fought by his side, with steady and dauntless courage. A few moments after her husband's death, perceiving Karaimoku and his sister advancing, she called out for quarter, but the words had hardly escaped from her lips, when she received a ball in her left temple, fell upon the lifeless body of her husband, and expired. The idolaters having lost their chief, made but feeble resistance afterwards; yet the combat, which commenced in the forenoon, continued till near sun-set, when the king's troops, finding their enemies had all either fled or surrendered, returned to Kairua. Karaimoku grieved much at the death of Kekuaokalani, who was his own sister's son. He delayed the engagement as long as possible, and the same morning that the battle took place, sent a messenger, addressing the young chief as his son, and requesting him to refrain from hostilities till they could have an interview, and if possible effect an accommodation. But the message was rejected, and the messenger was obliged to jump into the sea, and swim, to save his life. In the moment of victory, also, he acted with humanity, and, contrary to the usual custom, the vanquished were not pursued and murdered in their retreats. A little way southward of the spot where the chief fell, was a small cave, into which, in the confusion that followed the death of Kekuaokalani, a woman attached to his party crept, and, drawing a piece of lava over its mouth, remained there until night, when she fled to the mountains, not knowing that the victors had returned without pursuing their foes.

The wives of the warriors often accompanied their husbands to the battle, and were frequently slain. Their practice in this respect resembled that of the Society islanders on similar occasions. They generally followed in the rear, carrying calabashes of water, or of *poe*, a little dried fish, or other portable provisions, with which to recruit their husbands' strength when weary, or afford a draught of water when thirsty, or faint; but they followed, more particularly, to be at hand, in case their husbands should be wounded.

Some women being more courageous than the rest, or urged on by affection, advanced side by side with their husbands to the front of the battle, bearing a small calabash of water in one hand, and a spear, a dart, or a stone in the other; and in the event of the husband being killed, they seldom survived.

A pile of stones, somewhat larger than the rest, marked the spot where the rival chief, and his affectionate and heroic wife, expired. A few yards nearer the sea, an oblong pile of stones in the form of a tomb, about ten feet long, and six wide, was raised over the grave, in which they were both interred. A number of lowly flowering bushes grew around, and a beautiful convolvulus in full bloom, almost covered it with its foliage and flowers.

We could not view it without an increased lamentation over the miseries of war, and a strong feeling of regret for the untimely end of the youthful pair, especially for the affectionate Manona, whom even the horrors of a savage fight, where the demon of war wore his most terrific form, could not prevent from following the fortune, sharing the toils, and administering to the comfort, of her much loved husband. This feeling was not a little increased by the recollection of the delusion, of which they were the ill-fated victims, and in support of which they were prodigal of blood. The piles of stones rose thick around the spot where they lay; and we were

informed that they were the graves of his *kahu*, (particular friends and companions,) who stood by him to the last, manifesting a steadfastness, which even their enemies admired, and a degree of courage worthy of being exercised in a better cause.

Kekuaokalani was first cousin to Rihoriho. He is represented by some as having been an enterprising and restless young man, aspiring to share the government with his cousin, if not to reign in his stead. The late king Tamehameha, a short time before his death, left the government of the islands to Rihoriho, and the care of the gods and their temples to the king, Kekuaokalani, and the rest of the chiefs.

The abolition of idolatry by the former, was the immediate occasion of the war, which, terminating in his favour, left him sole monarch of the Sandwich Islands. This was the summit of his ambition, and the consummation of his wishes; though probably the least among the all-wise and benevolent purposes of Him, who ruleth all things after the counsel of his own will, and causeth even the wrath of man to praise him. Little did the pagan chief imagine, when he collected his forces, offered his sacrifices, and, preceded by his war-god, marched to the battle, that he was urging on his way to remove the most formidable barrier to the introduction of a religion, that should finally triumph over every system of idolatry in the world; and as little did the victorious chiefs, when they beheld themselves masters of the field, or returned in triumph to the king, think their success had prepared the way for their own subjection to a more rightful prince, whose heralds (then on their way,) should soon unfurl his banner in their camp, sound his trumpet on their shores and demand their allegiance to his crown; whose divine power should erect among them a kingdom, of which they themselves should delight to become subjects, and establish a dominion that should be everlasting.

Leaving Tuamoo, we passed on to Honuaino, where, being thirsty and weary, we sat down on the side of a canoe, under the shade of a fine spreading hebeiscus, and begged a little water of some of the villagers. We had not remained many minutes, before we were surrounded by about 150 people. After explaining to them, in few words, our feelings on meeting them, we asked them if they should like to hear what we had to say to them. They replied, *Ae*, (yes,) and sat down immediately. After singing a hymn, and prayer, Mr. Ellis addressed them for about half an hour on the first principles of Christianity. They all appeared gratified, said they were *naau po*, (dark hearted,) and should be glad to be instructed in all these things, if they had any body to teach them. We now travelled on to Hokukano, where we passed a *pahu tabu* (sacred enclosure,) which the natives told us was built by Taraniobu, usually called Taraiopu,* king of the island at the time it was discovered by Capt. Cook. A little further on, we examined the *buoa* (tomb) of a celebrated priest. It was composed of loose stones, neatly laid up, about eight feet square, and five feet high. In the centre was a small mound of earth, higher than the walls. Over this a house had formerly been erected, but it was now fallen to decay. Around it were long poles, stuck in the earth, about three or four inches apart, and united together at the top. We asked why the grave was enclosed with those tall sticks. Some said it was a custom so to inter persons of consequence. Others said it was to prevent the spirit from coming out. On the top of a high mountain in the neighbourhood, stood the remains of an old heiau, dedicated to Ukanipo, a shark, to which, we were informed, all the people along the coast for a considerable distance, used to repair, at stated times, with abundant offerings.

* The Terreoboo of Capt. Cook.

Passing on along a rugged road, we reached Kaavaroa soon after 2 P. M. Kamakau received us kindly, spread out a mat for us to sit down on, handed us a calabash of good fresh water, (a great luxury on this side of the island,) and ordered a goat to be prepared for our refreshment. He appeared as zealous in the pursuit of truth, as earnest in his desires after salvation, and as concerned for the salvation of his people, as when the brethren had formerly visited him. One or two inferiour chiefs, from a district belonging to him in the south part of the island, were sitting in the house, when we entered. He afterwards began to talk with them about religion, with a seriousness and intelligence, that surprised us.

In the afternoon, some of us climbed the rocks, and visited the cave where the body of Capt. Cook was deposited, on being first taken from the beach.

There are a number of persons at this and other places in the islands, who were either present themselves at the unhappy dispute, which in this village caused the death of the celebrated Capt. Cook, or who, by their connexion with those who were, are intimately acquainted with the particulars of that melancholy event. With many of them we have frequently conversed, and though their narratives differ in some smaller points, yet they all agree in the main facts published by Capt. King, his successor.

The foreigner, they say, was not to blame; for, in the first instance, our people stole his boat, and he designed to take our king on board and detain him till it should be returned. Capt. Cook and Taraiopu were walking together towards the shore, when our people thronged round the king, and objected to his going any farther. While he was hesitating, a man, running from the other side of the bay, entered the crowd almost breathless, and exclaimed, "It is war! The foreigners have commenced hostilities, have fired on a canoe from one of their boats, and killed a chief." This enraged some of our people, and

alarmed the chiefs, as they feared he would kill the king. The people armed themselves with stones, clubs, and spears. Kanona entreated her husband not to go. All the chiefs did the same. The king sat down. The foreigner seemed agitated, and started for his boat. Then one of our men attacked him with a spear, but he turned, and, with his double barrelled gun, shot the man who struck him. Some of our people then threw stones at him, which, being seen by his men, they fired on us. Capt. Cook turned, and tried to stop his men from firing, but he could not, on account of the noise. He was turning again to speak to us, when he was stabbed in his back with a *pahoa*. A spear was at the same instant driven through his body. He fell into the water, and spake no more. After he was dead we all wailed. His bones were separated, and the flesh scraped off and burnt; as was the practice in regard to our own chiefs when they died. We thought he was our god *Rono*, worshipped him as such, and revered his bones.

Several of the chiefs frequently express the sorrow they feel whenever they think of him, and the people, generally, speak of these facts with much apparent regret. Yet they free the king from all blame, as nothing was done by his orders.

It has been supposed, that the circumstance of his bones being separated, and the flesh taken off, was evidence of the most savage and unrelenting barbarity; but so far from this, it was the highest respect they could show him, as will be seen more fully hereafter. We may also mention here, the ground on which Capt. Cook received the worship of a god. Among the kings, who governed Hawaii, during what may, in its chronology, be called the fabulous age, was *Rono*, or *Crono*. On some accounts, he became offended with his wife, and slew her. After this, he lamented so much, that he fell into a state of derangement, and in this state travelled through all the islands, boxing with every one he met. He then

set off in a canoe for a foreign country. After his departure, he was deified by his countrymen, and annual boxing and wrestling games were instituted in his honour. As soon as Capt. Cook arrived, it was supposed and reported, that the god Rono, had returned. Hence, the people prostrated their deities before him, as he walked through the villages. But when, in the attack made upon him, they saw his blood running, and heard his groans, they said, "No, this is not Rono." Some, however, even after his death, supposed him to be Rono, and expected he would appear again. After the departure of the vessels, some of his bones, his ribs and breast bone, as part of Rono, were considered sacred, and deposited in a heiau, or temple, belonging to Rono, on the opposite side of the island, where religious homage was paid to them, and from which they were annually carried in procession to several other heiaus, or borne by the priests round the island to collect the offerings of the people to the god Rono. The bones were preserved in a small basket of wicker work, completely covered over with red feathers. These last, in those days, were the most valuable articles the natives possessed, generally rendered sacred, and considered a necessary appendage to every idol, and almost to every object of religious homage, through the islands of the Pacific. They were supposed to add much to the power and influence of the idol, or relic, to which they were attached.

The missionaries in the Society Islands had, by means of some Sandwich Islanders, been many years acquainted with the circumstance of some of Capt. Cook's bones being preserved in one of their temples, and receiving religious worship, and, ever since the arrival of Mr. Ellis, in company with the Deputation, in 1822, every endeavour has been made to learn, whether they were still in existence, and where they were kept. All those, of whom inquiry has been made, have uniformly asserted, that they were formerly kept by some of the friends of Rono, and

worshipped, but have never given any satisfactory information, as to where they now are. Whenever we have asked the king, or Kevaheva, the chief priest, or any of the chiefs, they have either told us they were under the care of those, who had themselves told us they knew nothing about them, or that they were now lost.

After the investigation, that has been made, we have no doubt, but that part of Capt. Cook's bones were preserved by the priests, and were considered sacred by the people, probably till the abolition of idolatry in 1819. At that period, most likely they were committed to the secret care of some chief, or deposited by the priests, who had charge of them, in some cave unknown to all besides themselves. The manner in which they were then disposed of, will probably remain a secret, except to the parties immediately concerned. The priests and chiefs always appear unwilling to enter into conversation on the subject, and seem to wish to avoid renewing the recollection of the unhappy circumstance.

Towards evening we examined another *buoa*, similar to the one we had passed at Hokukano. On entering it, we found part of a canoe, several calabashes, some mats, tapa, &c. and three small idols, about eighteen inches long, carefully wrapped up in cloth. The man, who accompanied us, said, "My father lies here, don't disturb him; I have not yet done weeping for him, though he has been dead some years." We assured him of our sympathy with him in the loss of his father; and having satisfied our curiosity, which he was willing to gratify by allowing us to enter the tomb, we returned to the house of Kamakau, in conversation with whom, we spent the evening. He made many inquiries, such as whether he should bathe on the Sabbath, or eat fish that was brought to him, or caught, on that day; whether the same body would rise again at the last day; whether the spirit proceeded into the presence of

God immediately on quitting the body; and others of a similar character.

During our journey to day, we have numbered 443 houses, and eight heiaus. In the shade, the thermometer, at sun-rise, stood at 71°; at noon, 76°; and at sun-set, 71°.

20th. Sabbath. Considerable rain had fallen in the night, but the morning was bright and serene. A wide field of usefulness presented itself, claiming our attention on this holy day, which we all felt was specially to be employed in exhibiting to the heathen around, the unsearchable riches of Christ.

The village of Kaavaroa, where we lodged, stretches along the north shore of the bay. A number of villages, and a considerable population are scattered on the southern shore; and it appeared our duty to go over and preach to them. Two of our number, Messrs. Bishop and Ellis, having procured a canoe from Kamakau, passed over about 9 A. M. Messrs. Thurston, Goodrich, and Harwood remained at Kaavaroa, where Mr. Thurston preached to very attentive congregations, both in the morning and afternoon. The good chief Kamakau was so anxious that his people might profit by the word spoken, that he could not forbear interrupting the discourse to request them to be attentive. After the conclusion of the services, he also addressed them, and exhorted them to be in earnest, in seeking salvation through Jesus Christ. The brethren observed, with great pleasure, that, during the day, he was frequently engaged in affectionate conversation on religious subjects, with some one or other of his people.

On landing at the southern shore of Keara'kekua, Messrs. Ellis and Bishop passed through the villages of Kiloa, Waipunaula, and Kalama, inviting the people, as they went along, to attend a religious exercise. At the latter place, they entered a large house built by Karaimoku's mother, Kamauokalani, but at present belonging to Kekauonohi his niece. It was the largest in the place, and was 93 feet by 30,

in the inside. Here about 300 people collected; and (after singing and prayer,) Mr. Ellis preached to them from Psalms xxv, 8. After the service, they seemed desirous to enter into conversation on what they had heard. One man stood up, and called out aloud, "I desire Jehovah, the good Lord, for my God, but we have no one to tell us about him." In the afternoon, we sent word to the head-man to collect the people to hear the word of God again.

It rained, but a considerable number soon collected in the large house, and Mr. Ellis preached to them from 1 Tim. i, 15. Many arrived half an hour after the service had commenced, which induced Mr. Ellis to recapitulate his discourse; yet they did not seem weary. When it was finished, the head-man addressed the people, recommending them to attend to what they had heard, and proposed that henceforth they should abstain from all labour on the Sabbath, and pray to Jehovah and Jesus Christ, assuring them that such was his intention. After answering several inquiries, the brethren prepared to proceed to another village. Two large heaps of *tii* root, (a variety of *Dracæna*, a sweet root, of which an intoxicating drink is made,) and one or two vessels of sugar-cane juice in a state of fermentation, were, during the day, thrown away at this place, in consequence of some remarks made against intoxication.

After leaving Kalama, they walked to Keei, a considerable village on the south point of the bay. As they approached it, they passed over the ground, where, about forty years ago, Tamehameha encamped with his warriors, previous to his decisive battles with Kivaraao, the son of Taraiopu. On reaching the head-man's house, about 100 people soon collected before the door, and Mr. Ellis preached to them from Psalms lxx, 4. They then went into the house prepared for their lodging, which the good people soon made very comfortable, by spreading some cocoa-nut leaves on the ground, which they covered with a clean mat. The kind host then proposed to

fetch a pig, and have it dressed for supper. They told him they had rather he would not do it on the Sabbath, but that, if agreeable, they should be glad to receive one in the morning. Having conducted family worship, they laid down on their mats to repose, thankful for the opportunities of doing good, which they had enjoyed, and for the encouraging attention manifested by the people.

CHAPTER IV.

Hawaiian notions of a future state.—Account of the battle at Mokuohai.—Indisposition of Mr. Ellis.—Burying place of the ancient Hawaiian Kings.—The Puhonua, or City of refuge.—Ancient cataract of lava, and singular vaulted avenue.—Journey along the shore.—Custom on the death of a chief.—Singular pillars of lava.—Scarcity of fresh water.—Division of Kona.—Appearance of the south-west part of the island.—Keavaiti.—Evangelical labours at Patini.

JULY 21st. In the morning, those of the party who were at Kaavaroa, visited the spot where Capt. Cook was killed, and broke off fragments from the rock of lava, on which he fell. On their return they purchased, for a piece of blue cotton about three yards in length, four small idols. They were rudely carved imitations of the human figure, one of them between three and four feet in length, the others not more than eighteen inches. Having conducted family worship and breakfasted with Kamakau and his family, they took their leave, and passed over to the other side of the bay.

The house, in which Messrs. Bishop and Ellis had lodged, was crowded with natives. Mr. Ellis conducted morning worship in the native language,

and gave a short address to the people. He afterwards had a very interesting conversation with them on the resurrection of the dead at the last day. They said they had heard of it by Kapihe, a native priest, who formerly resided there, and who, in the time of Tamehameha, told him that at his death he would see his ancestors, and that hereafter all the kings, chiefs, and people of Hawaii would live again.

At eight o'clock, a small pig, very nicely baked under ground, and a calabash full of potatoes, were brought in for breakfast. The travellers were both too ill to partake of the bounty of their kind host, yet felt grateful for his attention. At 9 A. M. they were joined by their companions from Kaavaroa, and shortly after we set out again on our tour. Mr. Bishop went in the canoe: the rest of us walked on towards Honaunau, a considerable village about five miles distant.

Leaving Keei, we passed on to Mokuohai, a spot celebrated as the place where, in the year 1780, the great battle was fought between Kauikeouli, eldest son and successor of Taraiopu, and his cousin Tamehameha, by which the latter, though before only possessed of two districts, became sovereign of the whole island. This battle is considered by most of Tamehameha's friends, (who frequently allude to it in talking of him,) as the foundation of all his subsequent power and greatness in the Sandwich Islands. During seven successive days, a severe conflict was maintained with doubtful success. On the morning of the eighth day, it was renewed with augmented fury on both sides, and continued raging till noon, when the death of Kauikeouli terminated the struggle in favour of his rival. The circumstances attending his death were singular.

Keeaumoku, (the father of Kuakini, Kaahumanu and Piia,) Tamehameha's principal general, with a few of his companions, had advanced a considerable distance beyond the main body of his warriors, and was completely surrounded by Kauikeouli's men.

After defending themselves for a considerable time against superiour numbers, all the associates of Keeaumoku were slain. He himself was dangerously wounded by a number of stabs with the *pahoa*,* and fell in the midst of his enemies; who thought him mortally wounded, and were proceeding to despoil him of his ornaments, &c. Kauikeouli approached, and called out to them to take care of the *paraoa*,† stooping down himself, at the same time, to untie it. Keeaumoku, recovering from a swoon, and seeing Kauikeouli bending over him, made a sudden spring, and grasped him round the neck; or, (as some of the natives say,) by his long flowing hair; and, being a man of uncommon stature and strength, held him down. Kauikeouli endeavoured, but in vain, to extricate himself from his grasp. At this instant Tamehameha and his attendants, having heard that Keeaumoku had fallen, hastened to the spot, and one of them, Narimaerua, perceiving the situation of Kauikeouli, rushed forward, ran a spear through his body, and then stabbed him with a *pahoa*. He fell upon the body of Keeaumoku, and instantly expired. Keoua, his uncle, who fought near him, was wounded in the thigh by a spear, and obliged to quit the field.

As soon as the death of Kauikeouli was known, a panic spread among his men, and they quickly fled in every direction. Many jumped into the sea, and swam to some canoes lying off the place;‡ and the rest fled to the mountains, or the adjoining *puhonna*, (place of refuge,) at Honaunau, about four miles distant. Tamehameha now remained master of the field, and before evening reached Honaunau, the former residence of the vanquished chiefs.

* The *pahoa* is a dagger from eighteen inches to two feet in length, made of wood, or iron. Capt. Cook was killed by one of them.

† A finely polished ornament made of a whale's tooth, highly valued by the natives, and worn on the breast, suspended by a necklace of curiously braided human hair.

‡ Among these was *Karaimoku*, then a youth, now principal chief of the Sandwich Islands.

The scene of this sanguinary engagement was a large tract of rugged lava, the whole superficies of which had been broken up by an earthquake. Since leaving Keel, we had seen several heaps of stones raised over the bones of the slain; but they now became much more numerous. As we passed along, our guide pointed out the place where Tairi, Tamehameha's war-god, stood, surrounded by the priests, and a little farther on, he showed us the place where Tamehameha himself, his sisters, and friends, fought during the early part of the eighth day. A few minutes after we had left it, we reached a large heap of stones, which marks the spot where Kauikeouli was slain. The numerous piles of stones, which we saw in every direction, convinced us, that the number of those who fell on both sides, must have been very considerable.

Shortly after leaving the battle ground, Mr. Ellis was too ill to proceed. He had, ever since Saturday last, suffered violent pain, probably induced by the bad water we had been obliged to drink since leaving Kairua. After reclining sometime on the lava, he was able to travel as far as Honaunau, where we arrived about noon. The town contains 147 houses; yet we could procure no other accommodation, than that which an open canoe-house afforded. Here we spread a mat for Mr. Ellis, whose indisposition continued violent until night.

Toward evening Mr. Thurston preached to the people, who gave good attention.

22d. Mr. Ellis was considerably better this morning, yet too ill to resume the journey to day.

After breakfast, Messrs. Thurston and Goodrich examined the inland part of the district, and found, after proceeding about two miles from the sea, that the ground was generally cultivated. They passed through considerable groves of the bread-fruit tree, saw many cocoanuts, and numbers of the prickly pear (*Cactus ficus indicus*,) growing very large, and loaded with fruit. They also found many peo-

ple residing at the distance of from two to four miles from the beach, in the midst of their plantations, who seemed to enjoy an abundance of provisions seldom possessed by those on the sea-shore. They returned about noon.

Finding ourselves in want of cooking utensils, and a little tea and sugar, which, in order to lighten our baggage, we had left at Kairua, and perceiving our stock of medicines nearly expended, it was thought best that one of our number should return for them. Mr. Thurston accordingly left Honaunau in the canoe, at 2 P. M., and reached Kairua about sunset. He returned about 3 the next morning, with most of the articles we needed.

23d. The last night was a restless one to us all, on account of the swarms of vermin that infested our lodgings. Mr. Ellis not yet well enough to proceed.

Another day's detention afforded us time for the more minute examination of whatever was interesting in the neighbourhood, and the more ample developement of the object of our visit to the unenlightened people of the village: and those were the occupations of the day.

Honaunau, we found, was formerly a place of considerable importance, having been the frequent residence of the kings of Hawaii, for several successive generations.

The monuments of the ancient idolatry, with which this place abounds, were, from some cause unknown to us, spared, amidst the general destruction of the idols, &c. that followed the abolition of the *aitabu*, in the summer of 1819.

The principal object, that attracted our attention, was the *hare o Keave* (house of Keave,) a sacred depository of the bones of departed kings and princes, probably erected as a depository for the bones of the king whose name it bears, and who reigned in Hawaii, about eight generations back. It is a compact building, 24 feet by 16, constructed with the most durable timber, and thatched with *ti*



From a Sketch by Mr. Kila.

See London &c.

THE HINDUS IN WHICH THE REMAINS OF THE ANCIENT KINGS OF HAWAII
 ARE DESCRIBED, WITH THEIR SITES STANDING AROUND.
 Boston: Published by Crocker & Brewster, New-York: John P. Haven.



leaves, standing on a bed of lava, which runs out a considerable distance into the sea. It is surrounded by a strong fence, or paling, leaving an area in the front and at each end, about twenty-four feet wide, paved with smooth fragments of lava laid down with considerable skill. Several rudely carved male and female images of wood were placed on the outside of the enclosure; some on low pedestals, under the shade of an adjacent tree; others on high posts, on the jutting rocks that hung over the edge of the water. A number stood on the fence at unequal distances all around; but the principal assemblage of these frightful representatives of their former deities, was at the south-east end of the enclosed space, where, forming a semicircle, twelve of them stood in grim array, as if perpetual guardians of "the mighty dead" reposing in the house adjoining. A pile of stones was neatly laid up in the form of a crescent, about three feet wide, and two feet higher than the pavement, and in this pile the images were fixed. They stood on small pedestals three or four feet high, though some were placed on pillars eight or ten feet in height, and curiously carved. The principal idol stood in the centre, the others on either hand, the most powerful being placed nearest to him. He was not so large as some of the others, but was distinguished by the variety and superior carving of his body, and especially of his head. Once they had evidently been clothed, but now they appeared in the most indigent nakedness. A few tattered shreds round the neck of one that stood on the left hand side of the door, rotted by the rain, and bleached by the sun, were all that remained of numerous and gaudy habiliments, with which their votaries had formerly arrayed them.

A large pile of broken calabashes and cocoanut-shells lay in the centre, and a considerable heap of dried and partly rotten wreaths of flowers, branches of shrubs and bushes, and fragments of tapa, (the accumulated offerings of former days,) formed an un-

sightly mound immediately before each of the images. The horrid stare of these idols, the tattered garments upon some of them, and the heaps of rotting offerings before them, seemed to us no improper emblems of the system they were designed to support; distinguished alike by its cruelty, folly, and wretchedness.

We endeavoured to gain admission to the inside of the house, but were told it was *tabu roa*, (strictly prohibited,) and that nothing but a direct order from the king, or Karaimoku, could open the door. However, by pushing one of the boards across the door way, a little on one side, we looked in and saw many large images, some of wood very much carved, others of red feathers, with widely distended mouths, large rows of sharks teeth, and glaring pearl-shell eyes. We also saw several bundles of human bones, cleaned, carefully tied up, and placed in different parts of the house, together with some rich shawls and other valuable articles, probably worn by those, to whom the bones belonged, as the wearing apparel, and other personal property of the chiefs, is generally buried with them.

When we had gratified our curiosity, and Mr. Ellis had taken a drawing of the building, we proceeded to examine other remarkable objects of the place.

Adjoining the Hare o Keave, to the southward, we found a *pahu tabu* (sacred inclosure) of considerable extent; and were informed by our guide, that it was one of the *pohonuas* of Hawaii, of which we had so often heard the chiefs and others speak. There are only two on the island, the one, which we were then examining, and another at Wai-pio, on the north-east part of the island, in the district of Kohala.

These Puhonuas were the Hawaiian *Cities of refuge*, and afforded an inviolable sanctuary to the guilty fugitive, who, when flying from the avenging spear, was so favoured as to enter their precincts.

This had several wide entrances, some on the side next the sea, the others facing the mountains. Hither the manslayer, the man who had broken a tabu, or failed in the observance of its rigid requirements, the thief, and even the murderer, fled from his incensed pursuers, and was secure. To whomsoever he belonged, and from whatever part he came, he was always sure of admittance; though liable to be pursued even to the gates of the enclosure. Happily for him, those gates were perpetually open. Whenever war was proclaimed, and during the period of actual hostilities, a white flag was unfurled on the top of a tall spear, on the outside, at each end of the enclosure, and until the conclusion of peace, waved the symbol of hope to those, who, vanquished in fight, might flee thither for protection. To the spot, on which this banner was unfurled, the victorious warrior might chase his routed foes. But here he must himself fall back. Beyond it he must not advance one step, on pain of forfeiting his life. The priests and their adherents would immediately put to death any one, who should have the temerity to follow, or molest those, who were once within the pale of the *pahu tabu*, and, and as they expressed it, under the shade, or skreening protection, of the spirit of Keave, the tutelar deity of the place.

In one part of the enclosure, houses were formerly erected for the priests, and others for the refugees, who, after a certain period, or at the cessation of war, were dismissed by the priests, and returned unmolested to their dwellings and families; no one venturing to injure those, who, when they fled to the gods, had been protected by them. We could not learn the length of time it was necessary for them to remain in the Puhonua; but it did not appear to be more than two or three days. After that, they either attached themselves to the service of the priests, or returned to their homes.

The Puhonua at Honaunau is a very capacious one, capable of containing a vast multitude of people. In time of war, the females, children, and old people of the neighbouring districts, were generally left within it, while the men went to battle. Here they awaited in safety the issue of the conflict, and were secure against surprise and destruction in the event of a defeat.

The form of it was an irregular parallelogram, walled upon one side, and both ends, the other being formed by the sea-beach, except on the north-west end, where there was a low fence. On measuring it, we found it to be 715 feet in length, and 404 feet wide. The walls were 12 feet high, and fifteen thick. Holes in the top of the wall were still visible, where large images formerly stood, about four rods apart, through its whole extent.

Within these enclosures were three large heiaus, two of which were considerably demolished, while the other was nearly entire. It was a compact pile of stones, laid up in a solid mass, 126 feet by 65, and ten feet high. Many fragments of rock, or pieces of lava, of two or more tons each, were seen in several parts of the wall, raised at least six feet from the ground. The erection of such a place as the Puhonua at Honaunau, under the circumstances and with the means by which it was reared, must have been an herculean task, and could not have been completed but by the labour of many hands. We could not learn how long it had been standing, but were informed it was built for Keave, who reigned in Hawaii about 250 years ago. The walls and heiaus, indeed, looked, as if they might claim such antiquity; but the house of Keave, and the images, must have been renewed since that time.

We had often passed over the ruins of deserted heathen temples, and the vestiges of demolished altars in the Sandwich Islands; and one of our number, those in several groups of the Pacific; but the feelings excited on these occasions, had always been

those of deep melancholy and horror, at the human immolations and shocking cruelties, which they had so often exhibited. Here, however, idolatry appeared at least in the form of clemency, and the Puhonua presented a scene unique among the ruins of paganism, which we contemplated with unusual interest. Whether its establishment was originally projected by the priests, to attach to their interests all who might owe their lives to its institution; or by some mild and humane prince, anxious to diminish the barbarous cruelties of idolatry, and soften the sanguinary character of savage warfare; or whether derived traditionally from the Israelitish cities of refuge, to which some of its features are strikingly analogous, we do not pretend to determine. However, we could not but rejoice, that its abolition was so soon succeeded by the revelation of a refuge more secure; that the white flag ceased not to wave, till another banner was ready to be unfurled, on which was inscribed, "Look unto me, and be ye saved, all the ends of the earth."—May Jesus become their strong hold, and their deliverer, and

When vengeance hovers nigh,
May his dear cross appear;
To this bless'd refuge may they fly,
And rest securely there.

24th. Mr. Ellis being sufficiently recovered to allow us to proceed, we left Keokoa about 8 o'clock. After travelling half a mile, a singular appearance of the lava at a small distance from the shore, attracted our attention, and, on examination, presented a curious phenomenon. It consisted of a covered avenue of considerable extent, from 50 to 60 feet in height, formed by the lava's having flowed, in some recent eruption, over the edge of a perpendicular strata of very ancient lava, from 60 to 70 feet high. It appeared as if at first it had flowed over in one vast sheet, but had afterward fallen more slowly, and in detached semi-fluid masses. These, cooling as they fell, had hardened and formed a pile, which,

by continued augmentation from above, had ultimately reached the top, and united with the liquid lava there. It was evident that the lava still continued to flow along the outside of the arch thus formed into the plain below, as we observed, in several places, the courses of unbroken streams from the top of the cliff, to the bed of smooth lava, that covered the beach for several miles. The space at the bottom, between the ancient rocks and more recently formed lava, was from six to twelve feet. On the one side, the lava rose perpendicular and smooth, showing distinctly the different variously coloured strata, of which it was composed, some of a bright scarlet, others brown and purple. The whole mass appeared to have undergone, since its formation, the effects of violent heat. The cracks and hollows horizontally between the different strata, or obliquely through them, were filled with lava, of a florid red colour, and much less porous than the general mass. It must have been brought to a state of most perfect liquefaction, as it had filled up every crevice, that was more than half an inch wide. It appeared highly glazed, and in some places we could discover small round pebbles, from the size of a hazlenut to that of a hen's egg, of the same colour, and having the same polish, yet seeming to have remained solid, while the liquid lava, with which they were mixed, had been forced by subterranean fire into all the fissures of the ancient rock.

The pile on the other side, formed by the dripping of the lava from the upper edge of the rocks, presented a striking contrast, but not a less interesting scene. It was generally of a dark purple, or jet black colour, glittering in the rays of the sun, as if glazed over with a beautiful vitreous varnish. On breaking any fragments off we found them very porous, and considerably lighter than the ancient lava, on the other side. Its varied forms, baffled description, and were equal to the conceptions of the most fertile imaginations. The archway thus

formed, continued for about half a mile occasionally interrupted by an opening in the pile of lava caused by some projecting rock or elevation in the precipice above. A spectacle awfully sublime, and terrific must have been presented, when this burning stream rolled in one wide sheet, a fiery cascade, from the lofty steep down upon the smoking plain. With what consternation and horror must it have filled the affrighted inhabitants of the surrounding villages, as they beheld its irresistible and devastating course, impressed as they were with the belief, that Pele, the goddess whom they had offended, had left her abode in the volcano, and was in person visiting them with thunder, lightning, earthquake, and liquid fire, the instruments of her power and vengeance.

As we passed along this vaulted avenue, called, by the natives, Keanaee, we beheld a number of caverns and tunnels, from some of which streams of lava had flowed. The mouths of others being walled up with stones, we supposed were used as sepulchres. Mats spread upon the slabs of lava, calabashes, &c indicated some of them to be the habitations of men. Others, near the openings, were used as workshops, where women were weaving mats, or beating cloth. Some we also saw used as store-houses, or depositories of sandal-wood. In many places, the water filtered through the lava, and, around the spots where it had dropped on the ground, we observed a quantity of very fine white spear-shaped chrystals, of a sharp nitrous taste. Having walked a considerable distance along the covered way, and collected as many specimens of the lava, as we could conveniently carry, we returned to the sea-shore. Mr. Harwood feeling indisposed and unable to travel, and Mr. Ellis being quite weak, they proceeded in the canoe to Kalahiti, where they landed about 2 P. M. and waited the arrival of their companions. The rest of the party travelled along the shore by a path, which was often tedious

and difficult. The lava frequently presented a mural front, from 60 to 100 feet in height, in many places hanging over their heads, apparently every moment ready to fall; while, beneath them, the long rolling billows of the Pacific chafed and foamed among the huge fragments, along which their road lay. In many places the lava had flowed in vast torrents over the top of the precipice into the sea. Broad flakes of it, or masses like stalactites, hung from the projecting edge in every direction. The attention was also attracted by a number of apertures in the face of the rocks, at different distances from their base, looking like so many glazed tunnels, from which streams of lava had gushed out, and fallen into the ocean below, probably at the same time that it had rolled down in a horrid cataract from the rocks above.

They passed through two villages containing between 300 and 400 inhabitants, and reached Kalahiti about 4 in the afternoon. Here the people were collected for public worship, and Mr. Thurston preached to them from John vi, 38. They gave good attention, and appeared interested in what they heard. The evening was spent in conversation on religious subjects with those who crowded our lodgings.

We observed many of the people at this place with their hair either cut or shaved close on both sides of their heads; while it was left very long in the middle, from the forehead to the back of the head. On our inquiring the reason of this, they informed us, that, according to the custom of their country, they had cut their hair in the manner we perceived, on account of their chief, who had been sick, and who, they had heard, was dead. We did not see any that had slit their ears, although that, as well as knocking out their front teeth, and tatauing their tongues, was formerly a common practice on the death of a chief.

25th. About 9 A. M. we took leave of the kind people at Kalahiti. Messrs. Thurston, Bishop and

Goodrich continued their journey along the shore. Mr. Ellis went in the canoe, in company with Mr. Harwood. The coast, along which they sailed, looked literally iron-bound. It was formed of steep rocks of lava, whose surface wore the most rugged aspect imaginable. About 2 P. M. they passed Taureonanahoa, three large pillars of lava, about 20 feet square, and 80 or 100 high, standing in the water, within a few yards of each other, and adjacent to the shore. Two of them were united at the top, but open at their base. The various coloured strata of black, reddish, and brown lava being distinctly marked, looked like so many courses of masonry. About 5 in the afternoon, they landed at Kapua, a small and desolate looking village on the south-west point of Hawaii, and about twenty-two miles distant from Kalahiti. Here they had the canoe drawn up on the beach until their companions should arrive.

After leaving Kalahiti, Messrs. Thurston, Goodrich and Bishop proceeded over a very rugged tract of lava, broken up in the wildest confusion, apparently by an earthquake, when it was in a semi-fluid state. About noon they passed a large crater. Its rim on the side towards the sea, was broken down, and the streams of lava issuing thence, marked the place, by which its contents were principally discharged. The lava was not so porous as that at Keanaee; but, like much in the immediate vicinity of the craters, was of a dark red, or brown ferruginous colour, and but partially glazed over. For about a mile along the coast, they found it impossible to travel without making a considerable circuit inland. They therefore procured a canoe, and passed along the part of the coast, where the sea rolled up against the naked rocks, and about 1 P. M. they landed in a very high surf. To a spectator on the shore, their small canoe would have seemed every moment ready to be buried in the waves; yet, by the dexterity of the natives, they were safely

landed, with no other inconvenience, than a little wetting from the spray of the surf.

Mr. Thurston preached to the people at the place where they landed, after which they took some refreshment, and kept their way over the same broken and rugged tract of lava till about 6 P. M., when they reached Honomalino. Here they were so much fatigued with the laborious travelling of the past day, that they were obliged to put up for the night. They procured a little sour poe, and only a small quantity of brackish water. Having conducted family worship with the people of the place, they laid themselves down to rest on their mats spread on the small fragments of lava, of which the floor of the house was composed.

26th. Early in the morning, the party at Honomalino proceeded to Kapua, and, about 8 A. M. joined Messrs. Ellis and Harwood, who had slept there.

At this place we hired a man to go about seven miles into the mountains, for fresh water; but he returned with only one calabash full, a very inadequate supply, as our whole company had suffered much from thirst, and the effects of the brackish water they had frequently drank, since leaving Honaunau.

Unwilling to spend the Sabbath in the desolate and almost forsaken village of Kapua, we prepared for a long day's journey, as we knew of no village before us containing more than five, or six houses, for nearly thirty miles distance.

Before we left Kapua, we were so favoured as to procure water enough to fill our canteens, and about 10 A. M. set out again on our way. Messrs. Thurston, Bishop and Goodrich walked on by the sea-side. About noon they reached Kaulanamauna, and shortly after left the division of Kona and entered that of Kau.

Kona is the most populous of the six great divisions of Hawaii, and being situated on the leeward side, would probably have been the most fertile and beautiful part of the island, had it not been over-

flowed by floods of lava. It is joined to Kohala, a little distance to the southward of Towaihae bay, and extends along the western shore between 70 and 80 miles. The northern part, including Kairua, Kearake'kua and Honaunau, contains a dense population, and the sides of the mountain are cultivated to a considerable extent; but the south part presents a most inhospitable aspect. Its population is thin, consisting principally of fishermen, who cultivate but little land, and that at the distance of from five to seven miles from the shore.

The division of Kau commences at Kaulanamauna, runs along to the south point of the island, and stretches about 40 miles along the south-east shore. On entering it, the same gloomy and cheerless desert of rugged lava spreads itself in every direction, from the shore to the mountains. Here and there, at distant intervals, they passed a lonely house, or a few wandering fishermen's huts, with a solitary shrub of thistle struggling for existence among the crevices in the blocks of scoria and lava. All besides was one vast desert, dreary, black, and wild. Often all traces of a path entirely disappeared. For miles together, they clambered over huge pieces of vitreous scoria, or rugged piles of lava, which, like several of the tracts they had passed in Kona, had been tossed into its present confusion by some violent convulsion of the earth.

From the state of the lava, covering that part of the country, through which we have passed, we should be induced to think, that eruptions and earthquakes had been, almost without exception, concomitants of each other; and the shocks must have been exceedingly violent, to have torn the lava to pieces, and shook it up in such distorted forms, as we every where beheld.

Slabs of lava from nine to twelve inches thick, and from four to twenty or thirty feet in diameter, were frequently piled up edgewise, or stood leaning against several others, piled up in a similar manner.

Some of them were six, ten, or twelve feet above the general surface, fixed in the lava below, which appeared to have flowed round their base, and filled up the interstices occasioned by the separation of the different pieces. One side of these rugged slabs generally presented a compact, smooth, glazed, and gently undulated surface; while the other appeared rugged and broken as if torn with violence from the viscid mass, to which it had tenaciously adhered. Probably these slabs were raised by the expansive force of heated air, or of steam, beneath the sheet of lava.

After about eighteen miles of most difficult travelling, they reached Keavaiti, a small opening among the rocks, where, in case of emergency, a canoe might land in safety. Here they found Messrs. Ellis and Harwood, who, after leaving Kapua, had sailed along close to the shore till the wind becoming too strong for them to proceed, they availed themselves of the opening, which Keavaiti afforded, to run the canoe ashore, and wait till the wind should abate, though, in so doing, they got completely wet with the surf, and spoiled the few provisions they had on board.

The wind was still too strong to allow the canoe to proceed on her voyage; and those, who had travelled by land, felt too much fatigued to go on without some refreshment and rest. Desirous of spending the Sabbath with the people at Tairitii, which was still fourteen or sixteen miles distant, we determined to rest a few hours, and then prosecute our journey by moonlight.

A number of conical hills from 150 to 200 feet high, rose immediately in our rear, much resembling sand-hills in their appearance. On examination, however, we found them composed of volcanic ashes and scoria; but could not discover any mark of their ever having been craters.

When those of our party, who had travelled by land, had recovered a little from their fatigue, we partook of such refreshment as remained, and drank

the little fresh water we had brought with us in the canoe. Being only about a quart, it was, between five persons, a very inadequate supply, in such a dry and thirsty land; yet we drank it with thankfulness, hoping to get some at Tairitii, early on the following morning.

By the time we had finished our frugal meal, the shades of evening began to close around us. We called our little party together, and after committing ourselves, and those who travelled with us, to the watchful care of our merciful Father, we spread our mats on the small pieces of lava, and lay down to rest under the canopy of heaven. A pile of blocks of scoria and lava, part of which we had built up ourselves, screened our heads from the winds. The thermometer at sun-set stood at 73° ; yet, during the evening, the land-wind, from the snow-covered top of Mouna Roa, blew keenly down upon us. We slept tolerably well till midnight, when the wind from the shore being favourable, and the moon having risen, we resumed our journey. Messrs. Harwood and Ellis went on in the canoe to Tairitii, which they reached just before day-break; but the surf rolling high, they were obliged to keep off the shore until day-light enabled them to steer between the rocks to the landing place. Some friendly natives came down to the beach, and pointed out the passage to the steersman, by whose kind aid they landed in safety about half-past five in the morning of the 27th. Their first inquiry was for water. Mauae, the Governor's man, soon procured a calabash full, fresh and cool, of which they drank most copious draughts, then filled their canteens, and preserved them for those who were travelling along the shore.

About half-past eight, Mr. Thurston hastily entered the house. His first salutation was, "Have you any water?" A full canteen was handed him, with which he quenched his thirst, exclaiming, as he returned it, that he had never in his life before suffered so much for the want of water. When he

first discovered the houses, about two miles distant, he felt his thirst so great, that he left his companions, and hastened on, running and walking, till he reached the place where those, who arrived in the canoe, were waiting. After leaving Keavaiti, Messrs. Thurston, Bishop and Goodrich, travelled over the rugged lava, till the moon becoming obscured by dark, heavy clouds, they were obliged to halt under a high rock of lava, and wait the dawn of day; for they found it impossible to proceed in the dark, without being every moment in danger of stumbling over the sharp projections of the rocks, or falling into some of the deep and wide fissures, that intersected the bed of lava in every direction. After waiting about an hour, they resumed their journey; and Messrs. Bishop and Goodrich reached Tairitii, about half an hour after Mr. Thurston's arrival.

At 10 A. M. Mr. Thurston preached to the people of Tairitii, and the neighbouring village of Patini, all of whom are fishermen. They behaved with propriety, and appeared interested. We had sent out Makoa, our guide, soon after our arrival, to inform the people, that there would be a religious meeting, and invite their attendance. He had gone much farther than we expected he would; and, just as Mr. Thurston had finished his sermon, he returned, followed by a considerable company from an inland settlement, who, to use their own words, had come to hear about Jehovah and Jesus Christ. They seemed disappointed at finding the service over. As they said they could not wait till the evening, they and the people of the village assembled in a large canoe-house, and Mr. Thurston preached again of salvation through Jesus Christ. They sat very quietly, and listened with apparent attention. After they had spent an hour or two in conversation with us, they returned, seemingly interested in what they had heard. In the afternoon, Mr. Thurston preached a third time. Between 70 and 80 were present. With most of those who have attended public worship

in this place, this day was probably the first time they ever heard of Jehovah the living God, or Jesus Christ the Saviour. We could not but desire and pray, that the Holy Spirit would make the word spoken in this distant and desolate part of the earth, the power of God to the salvation of many that heard it.

CHAPTER V.

Beautiful spouting of water through the lava.—Inland route.—Fertile appearance of the country.—Description of the taro.—Account of a congregation of natives.—Vale of Waiohinu.—Conversation with the natives.—The guide objects to visiting the volcano.—Account of the defeat and assassination of Keoua.—Pebbly beach at Ninole, and superstitions connected with it.—Hospitality of the natives.—Distant indications of the volcano.—Singular favourite of two Hawaiian females.—Burning chasm at Ponahohoa.

JULY 28th. During the whole of yesterday, a most beautiful spouting of the water attracted our attention, which we found was produced in a manner similar to that we had witnessed at Kairua. The aperture in the lava was about two feet in diameter, and every few seconds a column of water was thrown up, with considerable noise, and a pleasing effect, to the height of thirty or forty feet. The lava at this place was very ancient, and much heavier than that, which we had seen at Kona. The vesicles in it were completely filled with olivine.

The trade-winds, blowing along the shore very fresh and directly against us, obliged us to leave our canoe at this place. Mauae and his companions, having drawn it up into an adjacent shed, took off the out-rigger, and left it, together with the mast, sails,

and paddles, in the care of the man at whose house we had lodged. As he was desirous to see the volcano, and, after an absence of several years, to revisit Kaimu, in the division of Puna, the place of his birth, he prepared to accompany us by land.

Hitherto we had travelled close to the seashore, in order to visit the most populous villages in the districts, through which we had passed. But here, receiving information that we should find more inhabitants a few miles inland, than nearer the sea, we thought it best to direct our course towards the mountains.

Makoa, our guide, procured men to carry our baggage, and at 9 A. M. we left Tairitii. Our way lay over a bed of ancient lava, smooth, considerably decomposed, and generally covered with a thin layer of soil.

We passed along the edge of a more recent stream of lava, rugged, black, and appalling in its aspect, compared with the tract we were walking over, which here and there showed a green tuft of grass, a straggling shrub, or a creeping convolvulus. After travelling about a mile, we reached the foot of a steep precipice. A winding path led to its top, up which we pursued our way, occasionally resting beneath the shade of huge overhanging rocks. In half an hour, we reached its summit, which we supposed to be about 300 feet from the plain below.

A beautiful country now appeared before us, and we seemed all at once transported to some happier island, where the devastations attributed to Nahoaarii and Pele had never been known. The rough and desolate tract of lava, with all its distorted forms, was exchanged for the verdant plain, diversified with gently rising hills and sloping dales, ornamented with shrubs, and gay with blooming flowers. We saw, however, no stream of water during the whole of the day; but, from the luxuriance of the herbage in every direction, the rains must be frequent, or the dews heavy.

About noon we reached Kalehu, a small village about four miles from Tairitii. The kind cottager brought us some fine watermelons, which afforded us a grateful repast, while we rested during the heat of the noonday sun.

Between 60 and 70 persons collected around the house in which we were, and Mr. Ellis, who was so far recovered as to be able to preach, addressed them from Matt. i, 21.

They seemed interested, and afterwards said, that they had heard good news. We remained about an hour, conversing on some of the first principles of the religion of Jesus Christ, and then resumed our journey over the same beautiful country, which was partially cultivated, and contained a numerous, though scattered population. The prospect was delightful. On one hand, the Pacific dashed its mighty waves against the rocky shore, and on the other the *kua hevi* [mountain ridge] of Kau, and snow-topped Mouna Roa, rose in the interior, with lofty grandeur. Our path led us through several fields of mountain taro, [a variety of the *arum*,] a root, which appears to be extensively cultivated in many parts of Hawaii. It was growing in a dry, sandy soil, into which our feet sank two or three inches, every step we took. The roots were of an oblong shape, generally from ten inches to a foot in length, and four or six inches in diameter. Seldom more than two or three leaves were attached to a root, and those were of a light green colour, frequently blotched and sickly in their appearance. The inside of the root is of a brown, or reddish colour, and much inferior to that of the *arum esculentum*, or low land taro. It is, however, very palatable, and forms a prime article of food in those parts of the island, where there is a light soil, and but little water.

Between three and four o'clock in the afternoon, we reached Kauru, a small village, environed with plantations, and pleasantly situated on the side of a wide valley, extending from the mountains to the

south point of the island. As the men with our baggage had not come up, we waited for them about two hours, when Tuite, the head man of the village, arrived, and pressed us to spend the night at his house. We accepted his invitation, and proposed to him to collect the people of the village together to hear about the true God. He consented, and, a little before sunset, about 150 assembled in front of his house. Mr. Thurston, after singing and prayer, preached to them for about half an hour, and they paid very great attention.

Shortly after the service, a baked hog, with some potatoes and taro, was brought for our supper, of which we made a hearty repast. We afterward conducted family worship with the good people of the house, and then laid ourselves down to rest.

29th. At the request of Makoa, Tuite furnished men to carry our baggage to the next district, and soon after daylight we left Kauru, and, taking an inland direction, travelled over a fertile plain, covered with a thin, though luxuriant soil. Sometimes the surface was strewed with small stones, but in general it was covered with brushwood. The population in this part, did not seem concentrated in towns and villages, as it had been along the sea shore; but scattered over the whole face of the country, which appeared divided into farms of varied extent, and upon these the houses generally stood singly, or in small clusters, seldom exceeding four or five in number.

After walking six or seven miles, we entered the district of Papapohaku. When we had nearly passed through it, we sat down to rest for a few minutes, on a pile of stones by the way side. Between 60 and 70 natives soon collected around us, presenting a motley group. Most of the children were naked, or at best had only a narrow strip of tapa fastened round their loins. Several of the men, on seeing us pass along, had left their work in the fields and gardens, and had come, covered with

dust and perspiration, just as they were, and seated themselves in the midst, with their *oos*.* Their only clothing was their *muro*, a narrow girdle worn round their loins, one end of which passes between the legs and fastens in front. The old men were most of them dressed in a *kihei*,† as were also some of the women; but most of the latter wore only a *pau*.‡ Their black hair was, in many instances, turned up all round the forehead, and painted white, with a kind of chalk, or clay, which is found in several parts of the island. Many also wore a small looking glass, set in a solid piece of wood, and suspended on the bosom by a handkerchief, or strip of native cloth, fastened round the neck, to which was sometimes added another article considered equally useful, and not less ornamental, viz. a small wooden, brass-tipped tobacco-pipe. The looking-glass and tobacco-pipe were sometimes combined in one ornament. Most of these people had, probably, never seen so large a company of foreigners before; and their curiosity, as might be expected, was unusually excited. Their countenances, however, indicated no feelings of jealousy, as to the objects of our visit, but manifested a degree of pleasure greater than ordinary. After conversing with them some time on their ideas of the true God, and the objects of our tour, we proposed to them to listen to his word, and unite with us in worshipping him.

They seated themselves on the grass, we sang a hymn, and Mr. Ellis preached from Ps. cxxviii, 1. At the conclusion of our religious services, we resumed our journey, several of the natives following us to the next village.

Our path running in a northerly direction, seemed leading us towards a ridge of high mountains, but it

* The *oo* is the principal implement of husbandry, which a Hawaiian farmer uses. Formerly it was a sharp pointed stick of hard wood. It is now usually pointed with iron. The best are made with broad socket chissels, into which they put a handle four or six feet long.

† See p. 63.

‡ A piece of native cloth, three or four yards long, and about four feet wide, worn around the loins.

suddenly turned to the east, and presented to our view a most enchanting valley, clothed with verdure, and ornamented with clumps of kukui and kou trees. On the south-east, it was open towards the sea, and on both sides adorned with gardens, and interspersed with cottages, even to the summits of the hills. A fine stream of fresh water, the first we had seen on the island, ran along the centre of the valley, while several smaller ones issued from the rocks, on the opposite side, and watered the plantations below. We drank a most grateful draught from the principal stream, and then continued our way along its margin through Kiolaakaa, walking on towards the sea till we reached Waiohinu, about 10 miles from the place where we slept last night. Here we found a very comfortable house, belonging to Pai, the head-man, who invited us in, and kindly entertained us. About noon a hospitable dinner was prepared, of which, with the additional luxury of fresh water, we made a good meal. At 2 o'clock in the afternoon, the people of the place were collected outside of the house, and when we had requested them to sit down, we conducted a religious exercise, similar to that held in the morning. Much conversation followed on the subject of religion. They said they had heard of *Jeho*, (Jehovah,) our God, but had never before heard of Jesus Christ; that until now they did not know there was a Sabbath-day, on which they ought not to work, but that hereafter they would recollect and observe it. They wished, they said, to become good men, and be saved by Jesus Christ.

Between three and four o'clock we took leave of them, and pursued our journey towards the seashore. Our road, for a considerable distance, lay through the cultivated parts of this beautiful valley. The mountain taro, bordered by sugar-cane, and bananas, was planted in large fields on the sides of the hills, and seemed to thrive luxuriantly. On leaving the valley, we proceeded along by the foot of the

mountains, in a line parallel with the sea, and about a mile and a half from it. The country appeared more thickly inhabited, than that over which we had travelled in the morning. The villages along the sea-shore were near together, and some of them extensive.

After travelling about an hour, we came to Kapauku, a pleasant village, belonging to Naihe. As we passed through it, we found tall rows of sugar-cane lining the path on either side, and beneath their shade we sat down to rest. A crowd of natives soon gathered round us. After a little general conversation, we asked them who was their God. They said they had no god; formerly they had many, but now they had cast them all away. We asked whether they had done well in abolishing them. They replied, Yes, for the tabu occasioned much labour and inconvenience, and drained off a great deal of their property. We asked them, if it were a good thing to have no God, and to know of no being, to whom they ought to render religious homage? They said, perhaps it was, for they had nothing to provide for the great sacrifice, and were under no fear of punishment for breaking tabu, &c.

We asked them if they should like to hear about the true God, and the only Saviour. They said they had heard of Jesus Christ, by a boy belonging to Naihe, who came from Oahu, about two months ago; but he had not told them much, and they should like to hear something more. Mr. Ellis then requested them to sit down, and preached to them on the way of salvation by Jesus Christ. When the service was ended, many involuntarily exclaimed, *Nui roa maitai. E ake makou i kana-ka makou no Jesu, a i ora roa ia ia.* (It is very good. We wish to become the people of Jesus Christ, and to be saved everlastingly by him.) We recommended them to think on his love, and to love him in return, to obey him, to keep the Sabbath-day by abstaining from labour, and meeting together to talk about what they had heard, and to ask God in

prayer, to teach them all his righteous will. Bidding them farewell, we directed our course towards the shore, and, in about half an hour, came to Honuapo, an extensive and populous village, standing on a level bed of lava, which runs out a considerable distance into the sea. As we approached this place, the natives led us to a steep precipice overhanging the sea, and pointed out a rock in the water below, called Kaveroha. They seemed to regard both the place where we were, and the rock below, with strong feelings of superstition, at which we were not surprised, when they informed us, that formerly a jealous husband, who resided a short distance from the place, slew his wife, by breaking all her bones with a stone, and afterwards dragged her down to the place where we stood, and threw her into the sea. That she fell on the rock, which we saw, and immediately afterward, while he stood ruminating on what he had done, called out to him, in the most affectionate and lamentable strains, attesting her innocence of the crime for which she had been murdered.

From that rock which is still called by her name, they said her voice was often heard calling to her husband, and there her form was sometimes seen. They also informed us, that her lamentations were considered by them as ominous of some great disaster, as of war, or famine, or the death of some great chief. We told them it was probably in imagination only that she was seen, and that her supposed lamentations were but the noise of the surf, or the whistling of the wind.

From the manner in which we were received, we should not think this village had been often visited by foreigners; for, on our descending from the high land to the lava, on which the town stands, the natives came running out in every direction to meet us, and soon gathered so thickly around, that we found it difficult to proceed. Boys and girls danced and hallooed before us, and vast numbers walked by our side, or followed us, occasionally taking us by the hand,

or catching hold of some part of our clothes. They seemed surprised at our addressing them in their own tongue, but were much more so, when Mauae, who preceded us with a large fan in his hand, told them we were teachers of religion; that we preached and prayed at every place where we had stopped, and should most likely do so there, before we went to sleep.

We passed through the town to the residence of the head-man, situated on the farthest point towards the sea. He invited us to his house, procured us some water to wash our feet, and immediately sent to an adjacent pond for some fish for our supper. While that was preparing, the people assembled in crowds around the house, and, a little before sun-set, Mr. Thurston preached to them in the front yard. Upwards of 200 were present, and, during the whole of the service, sat quietly, and listened attentively.

A considerable number of the people at this place had one of their lips tatau'd, after the manner of some of the New Zealand tribes. There was more tatauing here, than we had observed at any other place; but it was very rudely done, displaying much less taste and elegance, than the figures on the bodies of either the New Zealanders, Tahitians, or Marquesians, which are sometimes really beautiful.

After the service, some of our number visited the ruins of a heiau, on a point of lava, near our lodgings. During the evening, we made some inquiries respecting it, and found it had been dedicated to Taire, and was thrown down in the general destruction of idols in 1819. They seemed to think it was well that idolatry had been prohibited by the king; said its frequent requisitions kept them very poor, and occasioned them much labour. They were almost entirely ignorant of the religion of Jesus Christ. One man from this place had been at Honoruru, in Oahu, since the king had been favourably disposed towards Christianity. He attended the public worship in the native language once while there, and

heard about Jesus Christ, the God of the foreigners; but had given a very imperfect account of him.

The people seemed inclined to listen attentively to what was said about salvation through the Redeemer, and we endeavoured to unfold, in a concise and simple manner, a view of the leading doctrines and duties of our holy religion. Having been employed in this manner until a late hour, we asked them to unite with us in our evening worship, which we conducted in their language, and then lay down to rest. Many of the people in the house continued talking till almost daylight.

30th. This morning we arose much refreshed; but Makoa not having arrived with our baggage, we did not leave Honuapo so early as we could have wished. Great numbers of the people crowded our house at an early hour, and while breakfast was preparing, they were addressed from Psalm xcvi, 4. When the service was ended, the people were anxious to know more about these things. Some time was therefore spent in conversation with them. We had seldom seen any who appeared more interested in the truths of the Gospel, than the people at Honuapo.

About 8 A. M., Makoa arrived, but without our baggage. The men who were bringing it, he said, could not be persuaded to come on last night, but had set out this morning, and would soon overtake us. We now acquainted him with our intention to visit the volcano, and requested him to hasten the men with our baggage, as we should want more things there, than we could conveniently carry. He objected strongly to our going thither, as we should most likely be mischievous, and offend Pele, or Nahoarii, gods of the volcano, by plucking the *ohelo* (sacred berries,) digging up the sand, or throwing stones into the crater, and then they would either rise out of the crater in volumes of smoke, send up large stones to fall on us and kill us, or cause darkness and rain to overtake us, so that we should never find our way back. We told him we did not





Sketched by Mr. Ellis.

A MISSIONARY PREACHING TO NATIVES,

on the lava at Kōkukano, Hawaii.

Boston:—Published by Crocker & Brewster, New York:—John C. Haven.

S. S. Jewell & Co.

apprehend any danger from the gods, that we knew there were none, and should visit the volcano. If we were determined on going, he said we must go by ourselves; he would go with us as far as Kapapala, the last village at which we should stop, and about twenty miles on this side of it, and from thence would descend to the seashore, and wait till we overtook him. The Governor, he said, had told him not to go there, and, if he had not, he should not venture near it, for it was a fearful place.

We waited till after nine o'clock, when the men not arriving with our baggage, we proceeded on our way, leaving Makoa to wait for them, and come after us as far as Kapapala, where we expected to spend the night. As we walked through the village, numbers of the people came out of their houses and followed us for a mile or two, when they gradually fell behind. When they designed to leave us, they would run a little way ahead, sit down on a rock, give us their parting *aroha* as we passed, and continue to follow us with their eyes, till we were out of sight. After travelling sometime over a wide tract of lava, in some places almost as rugged as any we had yet seen, we reached Kokukano. Here we found an excellent spring of fresh water. While we were stopping to drink and rest ourselves, many natives gathered round us from the neighbourhood. We told them to accompany us to a cluster of houses a little further on, which they very cheerfully did; and there Mr. Ellis preached to them, and invited all who were athirst, and whosoever would, to come and take of the water of life freely. They sat very quietly on the lava till the concluding prayer was finished, when several simultaneously exclaimed, "*He mea maitai ke ora, e makemake au,*" (A good thing is salvation; I desire it.) They then proposed several questions, which we answered, apparently to their satisfaction, and then kept on our way. We travelled over another rugged tract of lava about 200 rods wide. It had been most

violently torn to pieces, and thrown up in the wildest confusion. In some places it was heaped forty or fifty feet high. The road across it was formed of large, smooth, round stones, placed in a line two or three feet apart. By stepping along on these stones, we passed over, though not without considerable fatigue. About half past 11, we reached Hilea, a pleasant village belonging to the Governor. We went into the house of the head man, and asked him to collect the people together, as we wished to speak to them about the true God. He sent out, and most of the people of the village then at home, about 200 in number, soon collected in his house, which was large, where Mr. Thurston preached to them. They appeared gratified with what they had heard, and pressed us very much to spend the day with them. We could not consent to this, as we had travelled but a short distance since leaving Honuapo. The head man then asked us to stop till he could prepare us some refreshment, saying he had hogs, fish, taro, potatoes, and bananas in abundance. We told him we were not in need of any thing, and would go on. He said, probably the Governor would be angry with him, banish him, or perhaps take off his head, when he should hear he had not entertained his friends, as they passed through the place. We ate a few ripe plantains, which he placed before us, and then took our leave, assuring him that we would speak to the Governor on the subject of taking off his head, &c. This seemed to satisfy him in some measure, and after accompanying us a short distance, he gave us his aroha, and returned.

As we left Hilea, our guide pointed out a small hill, called Makaanau, where Keoua, the last rival of Tamehameha, surrendered himself up to the warriors under Taiana, by whom Tamehameha had conquered in two successive engagements. He was the younger brother of Kauikeoule, the eldest son and successor of Taraiopu. After the battle of Keei, in

which his brother was slain, he fled to Hiro, the large eastern division of the island. The warriors of Hiro, with those of Puna, and some parts of Kau, on the south-east, together with those of part of Hamakua on the north-east, declared themselves in his favour, as the immediate descendant of Taraiopu. Among them he resided several years, undisturbed by Tamehameha, frequently making attacks on the northern and western parts of the island, in which, however, he was generally repulsed with loss. Notwithstanding the defeats he had experienced, he was still desirous to obtain the sovereignty of the whole island, to the throne of which he considered himself the legitimate heir; and, in the year 1789, marched from Hiro, with all his forces, to attack Kau and Kona, on the western shores.

He took the inland road, and, on his way across the island, halted for the night in the vicinity of the volcano. An eruption took place that very night, and destroyed the warriors of two small villages, in all about 80 men. This was considered an ill omen. He however continued his march, and shortly after reached Tairitii. Here he was met by a body of Tamehameha's warriors, under Taiana. An engagement took place, in which he was defeated, and obliged to retreat towards Hiro. The victorious party pursued and overtook him at Puakokoki, in the division of Puna, where another battle was fought, in which his forces were totally routed, and almost all of them slain. He saved himself by flying to the mountains, attended by a few of his kahu, or faithful companions. Taiana and his warriors returned to Waiohinu to remain there till the place of his retreat should be discovered.

After sometime, Keoua, Kaoreioku, his younger brother, and the few friends that were with them, came to Makanau. From thence he dispatched a messenger to Taiana, requesting permission to pass to the sea-shore, in order that he might go and surrender himself to Tamehameha, who was then at To-

waihae. Taiana and the rest of the warriors agreed to allow him to pass unmolested through their camp, and Keaveaheuru, the father of Naihe, present chief of Kaavaroa, and Kamahoe, father of Hoapiri, two near relatives of Keoua, though attached to Tamehameha, went back to assure him of his safety, and of the friendly feelings of Tamehameha towards him. He accompanied them to Tairitii, where they embarked in Taiana's canoes, and directed their course along the western shores to Towaihae.

On his way, he stopped at several places, particularly Honamalino, Honaunau, Kaavaroa, Keauhōu, and Kairua. The people at each of the places, at Honaunau in particular, crowded around him, brought him presents of food, hogs, tapa, and fruits, and, by every means in their power, demonstrated their attachment to him. Many of them wept, some on account of the joy they felt at seeing him again, others from a foreboding fear of the result of his surrender to Tamehameha. He stopped two nights at Paraoa, a small village, a few miles to the southward of Towaihae, where he received the greatest assurances of Tamehameha's kind intention; and, on the morning of the third day, proceeded to Towaihae. Tamehameha, with his chiefs, was standing on the beach, as his canoe came in sight, and, with most of the chiefs, intended to protect him. But Keeaumōku had determined on his death; and fearing Tamehameha might frustrate his purpose, if the canoe were allowed to land, he waded above his middle into the sea, and, regardless of the orders of Tamehameha, and the expostulations of the other chiefs, caught hold of the canoe as it approached the shore, and either with his pahoā, or a long knife, stabbed Keoua to the heart as he sat in the stern. He also murdered seven of his companions and friends, who came in the same canoe. In another canoe was Kaorei-oku, his younger brother, and the father of Pauahi, one of the wives of Rihoriho, present sovereign of the islands. Tamehameha gave strict orders to pro-

tect him, and his life was spared. Tamehameha and many of the chiefs, particularly Keaveaheuru and Kamahoe, are reported to have regretted his death. Keeaumoku however justified his horrid act, by saying, that if Keoua had been allowed to live, they should never have been secure.

We had not travelled far, before we reached Ninole, a small village on the sea-shore, celebrated on account of a short pebbly beach, called Koroa, the stones of which were reported to possess very singular properties, among others that of propagating their species. The natives told us it was a *wahi pana* (place famous) for supplying the black and white *konane** stone; and also the stones for making small adzes and hatchets, before they were acquainted with the use of iron; but particularly for supplying the stones of which the gods were made, that presided over most of the games of Hawaii. Some powers of discrimination, they told us, were necessary to discover the stones, which would answer to be deified. When selected, they were taken to the heiau, and there several ceremonies were performed over them.

Afterwards, when dressed and taken to the place where the games were practised, if the party to whom they belonged were successful, their fame was established; but, if unsuccessful for several times together, they were either broken to pieces, or thrown contemptuously away. When any were removed for the purpose of being transformed into gods, one of each sex was generally selected, and were always wrapped up very carefully together in a piece of cloth. After a certain time, a small stone would be found with them, which, when grown to the size of its parents, was taken to the heiau, and made afterwards to preside at the games.

We were really surprised at the tenacity, with which this last opinion was adhered to, not only by the poor people of the place, but by several others,

* A native game resembling drafts.

with whom we have since conversed, and whom we should have supposed better informed. It required all the argument and ridicule, that we could employ, to make them believe it could not possibly be so. Koroa was also a place of importance, in a time of war, as it furnished the best stones for the slingers. We examined some of the stones. The black ones appeared to be pieces of trap, or compact lava. The white ones were branches of white coral common to all the islands of the Pacific.

The angles of both were worn away, and a considerable polish given, by the attrition occasioned by the continual rolling of the surf on the beach.

After travelling about two miles, we came to Punaruu, where the people of that and the next village, Wailau, collected together in a large house, and were addressed by one of the company, on the nature and attributes of the true God. We generally preferred speaking to the people in the open air, as we then had more hearers, than when we addressed them in a house. But in the middle of the day, we usually found it too hot to stand so long in the sun. The services, which we held in the morning and evening, were always out of doors.

We now left the road by the sea-side, and directed our course towards the mountains. Our path lay over a rich yellow looking soil of decomposed lava, or over a fine vegetable mould, in which we occasionally saw a few masses of lava partially decomposed.

There was but little cultivation, though the ground appeared well adapted to the growth of any of the produce of the islands. After walking up a gentle ascent, about eight miles, we came to a solitary hamlet, called Makaaka, containing four or five houses, in which three or four families were residing. We entered one of them to take some refreshment and rest, after the fatigue of travelling in the heat of the day. The people of the house, though poor, were hospitable, and gave us cheerfully a few roots of taro

out of their own oven. They also furnished us with a fowl, with which, and some biscuit we had with us, we made a tolerable meal. After stopping about two hours, we offered to remunerate them for what we had received, but they refused to take any thing. We therefore made the children a present of a looking glass, and some strings of beads, and then resumed our journey over the same verdant country, frequently crossing small vallies and water courses, which, however, were all dry. The land, though very good, was but partially cultivated, till we came to Kaaraara, where we passed through large fields of taro and potatoes, with sugar-cane and plantains growing very luxuriantly. Maruae, the chief of the place, came down to the road-side, as we passed through, and asked us to stay for the night at his house; but as Kapapala was only four miles farther on, we thought we could reach it before dark, and therefore thanked him, and proposed to walk on. As our boys were tired with their bundles, we asked him to allow a man to carry them to Kapapala. He immediately ordered one to go with us, and we passed on through a continued succession of plantations, all in a high state of cultivation.

During the whole of the time we had been travelling on the high land, we had perceived a number of columns of smoke and vapour rising at a considerable distance, and also one large steady column, that seemed little affected by the wind, and this we were informed arose from the great crater at Kirauea. The smaller columns were emitted at irregular intervals, with several seconds between each. On inquiry we learned, that they arose from deep chasms in the earth, and were accompanied by hot and sulphureous vapour. About 7 o'clock in the evening, we reached Kapapala, and directed our weary steps to the house of Tapuahi, the head-man. He kindly bade us welcome, spread a mat in front of his house for us to sit down upon, and brought us a most agreeable beverage, a calabash full of good cool fresh water.

The thermometer at sun-set stood at 70°, and we sat for some time talking with the people around us. The air from the mountains, however, soon began to be keen. We then went into the house, and, although we were in a tropical climate, in the month of July, we found a fire very comfortable. It was kindled in a hollow place in the centre of the earthen floor, surrounded by large square stones, and gave both light and heat. But as there was no chimney, the smoke was sometimes rather troublesome. A fine pig was baked, and some taro prepared by our host for supper. At our particular request, he was induced to partake of it, though contrary to the etiquette of his country.

When we had finished, we conducted family worship with him and his household, and then retired to rest. We had travelled more than twenty miles, and two of our number had, since the morning, spoken four times to the people.

Few of the Hawaiian females are without a pet. It is usually a dog. Here, however, we observed a species of favourite, that we had not seen before. It was a curly tailed hog, about a year and a half old, three or four feet long, and in tolerable order. He belonged to two sisters of our host, and joined the social circle around the evening hearth. The hog was lying by the side of them, when we arrived. During the whole of the evening, he closely followed every movement they made, and at supper put forth his nose, and received his portion at their hands. According to custom they washed their hands after their meal, and then passed the bowl to the hog. At the usual time for retiring to rest, these two ladies spread their mats and tapas on the ground in one corner, and, as is the usual practice, laid down to sleep with their clothes on. The hog waited very quietly till they had taken their places, when he marched over their tapas, and stretched himself along between them. The large tapa that covered them all, was then drawn up by one of

them to his ears, after which she reclined her head on a pillow by his side. Till this time we had maintained our gravity; but happening to look that way, and seeing the three heads all in a row, and the pig's black ears standing up in the middle, we involuntarily burst into a laugh. This disconcerted them a little. The hog lifted up his nose and grunted; and the host inquired the reason of our laughter. We told him the occasion of it. He said his sisters had a great attachment for the hog, having fed it from the hand ever since it was a few days old, and did not like to have it sleep with the other hogs out in the cold; adding, that if it were to be put out, it would make such a noise all night at the door, that no one in the house would be able to sleep.

31st. Soon after sun-rise the people of the place were collected around our house. Mr. Ellis requested them to sit down in front, and after singing a hymn, preached to them a short and plain discourse. Mr. Thurston concluded the service with prayer. The people were evidently interested, and made many inquiries.

After breakfast, three of our number went to visit the places where we had seen the columns of smoke rising yesterday. After travelling about five miles, over a country fertile and considerably cultivated, we came to Ponaohoa. It was a bed of ancient lava, the surface of which was decomposed; and, in many places, shrubs and trees had grown to a considerable height.

As we approached the places whence the smoke issued, we passed over a number of fissures and chasms, from two inches to six feet in width. The whole mass of rocks had evidently been rent by some violent convulsion of the earth, at no very distant period; and when we came in sight of the ascending columns of smoke and vapour, we beheld immediately before us a valley, or hollow, about half a mile across, formed by the sinking down of the whole surface of ancient lava, to a depth of

fifty feet below its original level. Its superficies was intersected by fissures in every direction; and along the centre of the hollow, two large chasms, of irregular form and breadth, were seen stretching from the mountain towards the sea, in a south-and-by-west direction, and extending either way, as far as the eye could reach. The principal one was, in some places, so narrow, that we could step over it; but in others it was ten or twelve feet across. It was from these wider portions, that the smoke and vapours arose. As we descended into this valley, the ground sounded hollow, and, in several places, the lava cracked under our feet. Towards the centre, it was so hot, that we could not stand more than a minute in the same place. As we drew near one of the apertures, that emitted smoke and vapour, our guide stopped, and endeavoured to dissuade us from proceeding any further, assuring us he durst not venture nearer, for fear of Pele, the deity of the volcano. We told him there was no Pele, of which he need be afraid; but that if he did not wish to accompany us, he might go back to the bushes at the edge of the valley, and await our return. He immediately retraced his steps, and we proceeded on, passing as near some of the smoking fissures, as the heat and sulphureous vapour would admit. We looked down into several, but it was only in three or four that we could see any bottom. The depth of these appeared to be about fifty or sixty feet, and the bottoms were composed of loose fragments of rocks, and large stones, that had fallen in from the top or sides of the chasm. Most of them appeared to be red hot, and we thought we saw flames in one; but the smoke was generally so dense, and the heat so great, that we could not look long, nor see very distinctly the bottom of any of them. Our legs, hands, and faces, were nearly scorched with the heat. Into one of the small fissure we put our thermometer, which had stood at 84° ; it instantly rose to 118° , and probably would

have risen much higher, could we have held it longer there.

After walking along the middle of the hollow for nearly a mile, we came to a place, where the chasm was about three feet across, at its upper edge, though apparently much wider below, and about forty feet in length; and from which a considerable quantity of lava had been recently vomited. The lava had been thrown, in detached pieces, to a considerable distance in every direction, and, from both sides of the opening, had flowed down in a number of small streams. The appearance of the tufts of long grass, through which it had run; the scorched leaves still remaining on one side of a tree, while the other side was reduced to charcoal; and the strings of lava hanging from some of the branches, like stalactites; together with the fresh appearance of the shrubs, partially overflowed, and broken down, convinced us the lava had been thrown out only a few days before. It was of a different kind from the ancient bed, of which the whole valley was composed, being of a jet black colour, and bright variegated lustre, brittle and porous; while the ancient lava was of a grey or reddish colour, compact, and broken with difficulty. We found the heat to vary considerably in different parts of the surface; and at one of the places, where a quantity of lava had been thrown out, and from which a volume of smoke had continually issued, we could stand several minutes together without inconvenience. We, at first, attributed this to the subterraneous fire having become extinct beneath; but the greater thickness of the crust of ancient lava at that place, afterwards appeared to us the most probably cause, as the volumes of smoke and vapour, which constantly ascended, indicated the vigorous action of fire below. Mr. Ellis took a drawing of this place, and when we had collected as many specimens of the lava as we could conveniently carry back to our lodgings, we

returned to our guide, whom we found waiting at the spot where we first entered the hollow.

As he was a resident in Kapapala, and owned a small garden near, we endeavoured to learn from him something of the history of the phenomenon before us. He told us, that the two large chasms were formed about eleven moons ago, that nothing else had been visible, till nearly two moons back, when a slight earthquake was experienced at Kapapala, and the next time he came by, the ground had fallen in, forming the hollow that we saw, which also appeared full of fissures. About three weeks ago, as he was going to his plantations, he saw a small flame issuing from the apertures, and a quantity of smoking lava all round; the branches of the trees that stood near were also broken and burnt, and several of them still smoking.

Having gratified our curiosity, we prepared to leave this infant volcano; for such to us it appeared. Although the surface, at least, of the whole country around, had a volcanic origin, it seems to have remained undisturbed a number of years, perhaps ages. The lava is decomposed to a considerable depth, and is mingled with prolific soil, fertile in vegetation, and profitable to its proprietors; and we felt a sort of melancholy interest in witnessing the first exhibitions of returning action, after so long a repose in this mighty agent, whose irresistible energies will probably, at no very remote period, spread desolation over a district now smiling in verdure, repaying the toils, and gladdening the heart of the industrious cultivator.

Ponahohoa, the place we had visited, is situated in the district of Kapapala, in the north-east part of the division of Kau, and is, as near as we could judge, from ten to twelve miles from the sea-shore, and about twenty miles from the great volcano at the foot of Mouna Roa.

The road, by which we returned, lay through a number of fields of mountain taro, which appears to

be cultivated here more extensively than the sweet-potatoe. We also passed several hills, whose broad base and irregular tops showed them originally to have been craters. They must be very ancient, as they were covered with shrubs and trees. From them must have come the then molten, but now indurated flood, over which we were travelling. Several small columns of smoke were seen rising near them, from recently made fissures. About 2 P. M. we reached our lodgings, and dismissed the man, who had showed us the way, with a remuneration for his trouble.

Mr. Harwood, who had arrived during our absence, informed us, that on reaching Kaaraara, last night, he took up his lodgings with Maruae, the chief of the place, by whom he had been hospitably entertained. Mauae, and his two companions, who had also slept at Kaaraara, arrived with him; but nothing had been heard of Makoa, or our baggage, and we began to suspect he would not follow us, even so far as he had promised.

CHAPTER VI.

Leave Kapapala for the volcano.—Lodge in a cavern.—Reflection from the volcano by night.—Volcanic sand.—Superstition of the natives with respect to the ohelo.—Description of the great crater of Kirauea, and traditions and superstitions connected with it.—The “little Kirauea.”—Ancient heiau on the summit of a precipice.—Mouna Roa.—Probable structure of the island.

BETWEEN three and four o'clock in the afternoon, a party of travellers, consisting of four men and one woman, entered the house where we were, and sat down to rest. We soon learned, that they belong-

ed to Kearakomo, in Puna, whither they were going by a road, that also led to the great volcano; and having before experienced the inconvenience of travelling without a guide over a country, of which we were entirely ignorant, it appeared desirable, that some of us, at least, should go with them. We expressed our intention to accompany them. They were pleased, and told us they would wait till we were ready. No tidings had yet been received of Makoa, or our baggage; and our biscuit being nearly expended, and we being without even a change of linen, we did not think it expedient, that all of us should leave this place before our baggage arrived; especially as we knew it would be some days, before we should reach any of the villages on the shores of Puna. Messrs. Bishop and Goodrich, therefore, thought it best to wait at least another day, while the rest of us should proceed with the travellers.

Having made this arrangement, those, who were to proceed, immediately packed up their provisions, which were but a scanty supply, and filled their canteens with water. The natives, also, filled their calabashes; and about 5 P. M. the rest of the company left Kapapala. They proceeded to a place, at a little distance, called Kapuahi, where they stopped at the entrance of a large cave, arched over by a thick crust of ancient lava. Here two or three families, consisting of men, women and children, were residing. Its interior was rather dark, as the entrance was the only aperture that afforded any light; yet the inhabitants of this dreary abode seemed cheerful and contented, and perhaps felt themselves favoured by *Pelé*, in having a permanent abode furnished free of labour or expense. The women were employed in making mats, and beating tapa; the children were playing among the fragments of lava on the outside; and the men were preparing an oven to bake some taro. We tried to purchase a few fowls of them, but they had none to dispose of. They gave us, however, two or three roots of taro,

and a draught of excellent spring water. Bidding them farewell, we pursued our way over a country most beautiful, and gradually sloping towards the right, meeting the ocean at a distance of from ten to fifteen miles, and rising more abruptly on the left, where it was crowned with the woods, which extend, like a vast belt, round the base of the greater part of Mouna Roa. After travelling between three and four miles, we reached Keapuana, a large cave frequently used as a lodging place by weary or benighted travellers. The sun was nearly down, and the guides proposed to halt for the night in the cavern, rather than proceed any farther, and sleep in the open air. The proposal was agreed to, and when we had gathered a quantity of fern leaves and grass for our bed, and collected some fuel for the evening fire, we descended about fourteen feet to the mouth of the cavern, which was probably formed in the same manner, as those we formerly visited in the vicinity of Kairua. The entrance, which was eight feet wide and five high, was formerly an arch of ancient lava. The interior of the cavern was about fifty feet square, and the arch, that covered it, was ten feet high. There was an aperture at the northern end, about three feet in diameter, occasioned by the falling in of the lava, which admitted a current of keen mountain air, through the whole of the night. While they were cleaning out the small stones between some of the blocks of lava, that lay scattered around, a large fire was kindled near the entrance, which, throwing its glimmering light on the dark volcanic sides of the cavern, and illuminating one side of the huge masses of lava, exhibited to our view the strange features of our apartment, which resembled, in no small degree, scenes described in tales of romance. While the natives were sitting round the fire, Messrs. Thurston and Ellis ascended to the upper region, and walked to a rising ground, at a small distance from the mouth of the cavern, to see if they could discern the light of the

volcano. The wind blew fresh from the mountains, the noise of the rolling surf, to which they had been accustomed on the shore, was not heard, and the stillness of the night was only disturbed by the chirping of the insects in the grass. The sky was clear, and though the stars were not more numerous than ordinary, those which spangled the heavens were exceedingly bright. The galaxy, in particular, appeared unusually luminous. On looking towards the north-east, they saw a broad column of light rising to a considerable distance. Immediately above it were some bright clouds, or thin vapours, beautifully tinged with red on the underside. They had no doubt that the column of light arose from the large crater, and that its fires illuminated the surrounding atmosphere. The fleecy clouds generally passed over it in a south-east direction. As they approached the column of light, the side towards the place where the observers stood became generally bright, afterwards the under edge only reflected the volcanic fire, and in a little time each cloud passed entirely away, and was succeeded by another. After viewing with admiration the beautiful sight, for about half an hour, they joined their companions below; and, having spread their bed of fern and grass on the rough floor of the cavern, mingled with the cheerful circle sitting round the fire. They then sung a hymn in the native language, and laid down to rest, having committed themselves and their fellow travellers to the kind keeping of Him, from whose wakeful eyes and watchful care, no dark cavern can exclude.

August 1. Refreshed by a comfortable night's sleep, we arose before daylight, and, after stirring up the embers of our fire, rendered our morning tribute of praise to our Almighty Preserver. As the day began to dawn, the whole company tied on their sandals, ascended from their subterraneous dormitory, and pursued their journey, directing their course

towards the smoke, which bore E. N. E. from the cavern.

The path, for several miles, lay through a most fertile tract of country covered with bushes, or tall grass and fern, from three to five feet high, and so heavily laden with dew, that, before we had passed it, we were as completely wet, as if we had been drawn through a river. The morning air was cool, the singing of birds enlivened the woods, and we travelled along in Indian file, nearly four miles an hour, although most of the natives carried heavy burdens, which were tied on their backs with small bands over their shoulders, in the same manner that a soldier fastens on his knapsack. The rest having a small leather bag, containing a Bible, inkstand, note books, compass, &c. suspended from one shoulder, a canteen of water from the other, and sometimes a light portfolio, or papers with specimens of plants, besides, appeared, in this respect at least somewhat *en militaire*. After travelling a short distance over the open country, we came to a small wood, into which we had not penetrated far, before all traces of a path entirely disappeared. We kept on some time, but were soon brought to a stand by a deep chasm, over which we saw no means of passing. Here the natives ran about in every direction searching for marks of footsteps, just as a dog runs to and fro, when he has lost the track of his master. After searching about half an hour, they discovered a track, which led considerably to the southward, in order to avoid the chasm in the lava. Near the place where we crossed over, was a cave of considerable extent. In several places drops of water, beautifully clear, constantly filtered through the vaulted arch, and fell into calabashes placed underneath to receive it. Unfortunately for us, these were all nearly empty. Probably some traveller had been there but a little time previous.

Leaving the wood, we entered a waste of dry sand about four miles across. The travelling over

it was extremely fatiguing, as we sank to our ancles at every step. The sand was of a dark olive colour, fine and sparkling, adhered readily to the magnet, and being raised up in every direction, presented a surface resembling, (colour excepted,) that of drifted snow. It was undoubtedly volcanic, but whether thrown out of any of the adjacent craters in its present form, or made up of small particles of decomposed lava, and drifted by the constant trade winds from the vast tract of lava to the eastward, we could not determine.

When we had nearly passed through it, we sat down on a heap of lava to rest and refresh ourselves, having taken nothing since the preceding noon. About 10 o'clock, Messrs. Bishop and Goodrich came up. They had heard, by some travellers, that two or three days would elapse before Makoa would overtake them, and deeming it inexpedient to wait so long, had procured a guide, and early this morning set out from Kapapala to follow the rest of the party. Having refreshed ourselves, we resumed our journey, taking a northerly direction towards the column of smoke, which we could now distinctly perceive. Our way lay over a wide waste of ancient lava, of a black colour, compact and heavy, with a shining, vitreous surface, frequently thrown up by the expansive force of vapour or heated air, into conical mounds, from six to twelve feet high, which were rent in a number of places from the apex to the base. The hollows, between the mounds and long ridges, were filled with volcanic sand, or fine particles of decomposed lava. It presented before us a sort of island sea, bounded by mountains in the distance. Once it had certainly been in a fluid state, but appeared to have become suddenly petrified, or turned into a glassy stone, while its agitated billows were rolling to and fro. Not only were the large swells and hollows distinctly marked, but in many places the surface of these billows was covered by a smaller ripple, like that observed on the surface of the sea, at the first springing up of

a breeze, or the passing currents of air, which produce what the sailors call a "cat's paw."

The sun had risen now in his strength, and his bright rays reflected from the sparkling sand, and undulated surface of the vitreous lava, dazzled our eyes, and caused considerable pain; particularly as the trade wind blew fresh in our faces, and continually drove particles of sand into our eyes. This part of our journey was unusually laborious, not only from the heat of the sun, and the reflection from the lava, but also from the unevenness of its surface, which obliged us constantly to tread on an inclined plain, in some places as smooth and almost as slippery as glass, where the greatest caution was necessary to avoid a fall. Frequently we chose to walk along on the ridge of a billow of lava, though considerably circuitous, rather than pass up and down its polished sides. Taking the trough or hollow between the waves, was found safer, but much more fatiguing, as we sank, every step, deep into the sand. Between eleven and twelve o'clock, we passed a number of conical hills on our right, which the natives informed us were craters. A quantity of sand was collected round their base, but whether thrown out by them, or drifted thither by the wind, they could not inform us. In their vicinity we also passed several deep chasms, from which, in a number of places, small columns of vapour arose at frequent intervals. They appeared to proceed from Kirauea, the great volcano, and extended towards the sea, in a S. E. direction. Probably they are connected with Pona-hohoa, and may mark the course of a vast subterranean channel leading from the volcano to the shore. The surface of the lava on both sides was considerably heated, and the vapour had a strong sulphureous smell.

We continued our way beneath the scorching rays of a vertical sun, till about noon, when we reached a solitary tree growing in a bed of sand, and spreading its roots among the crevices of the

lava. We threw ourselves down, stretched out our weary limbs beneath its grateful shade, and drank the little water left in our canteens.

In every direction around us, we observed a number of pieces of spumous lava, of an olive colour, extremely cellular, and as light as sponge. They appeared to have been drifted by the wind into the hollows which they occupied. The high bluff rocks on the north-west side of the volcano, were very distinctly seen; the smoke and vapours driven past us, and the scent of the fumes of sulphur, which, as we approached from the leeward, we had perceived ever since the wind sprung up, was now very strong, and indicated our approach to Kirauea.

Impatient to view it, we arose, after resting about half an hour, and pursued our journey.

By the way side, we saw a number of low bushes, bearing beautiful red and yellow berries in clusters, each berry being about the size and shape of a large currant. The bushes, on which they grew, were generally low, seldom reaching two feet in height; the branches small and clear; leaves alternate, obtuse, with a point, and serrated; the flower was monopetalous, and, on being examined, determined the plant to belong to the class *decandria*, and order *monogynia*. The native name of the plant is *ohelo*. The berries looked very tempting to persons experiencing both hunger and thirst, and we eagerly plucked and ate all that came in our way. They are very juicy, but rather insipid to the taste. Soon as the natives perceived us eating them, they called out aloud, and begged us to desist, saying we were now within the precincts of Pele's dominions, to whom they belonged, and by whom they were *rahuia*, (prohibited,) until some had been offered to her, and permission to eat them asked. We told them we were sorry they should feel uneasy on account of our conduct; that we acknowledged Jehovah only as proprietor of the fruits of the earth, and felt thankful to Him for them, especially in our present

circumstances. Some of them then said, "We are afraid. We shall be overtaken with some calamity before we leave this place." We advised them to dismiss their fears, and eat with us, as we knew they must be thirsty and faint. They shook their heads, and perceiving us determined to transgress, walked on in silence.

We travelled on, clearing every ohelo bush, that grew near the path, till about 2 P. M., when the CRATER of KIRAUEA all at once burst upon our view. We expected to have seen a mountain, with a broad base, and rough indented sides, composed of loose slags, or streams of lava, and whose summit would have presented a rugged wall of scoria, forming the rim of a mighty chaldron. But instead of this, we found ourselves on the edge of a steep precipice, with a vast plain before us, fifteen or sixteen miles in circumference, and sunk from 200 to 400 feet below its original level. The surface of the plain below was uneven, and strewed over with large stones, and volcanic rocks; and in the centre of it was the great crater, a mile or a mile and a half distant from the precipice, on which we were standing.

Our guides led us round towards the north end of the ridge, in order to find a place by which we might descend to the plain below. As we passed along, we observed the natives, who had hitherto refused to touch any of the ohelos, now gather several bunches, and, after offering a part to Pele, eat them very freely. They did not use much ceremony in their acknowledgment, but, when they had plucked a branch containing several clusters of berries, they made a stand, with their faces turned toward the place, where the greatest quantities of smoke and vapour issued, and breaking the branch they held in their hand in two pieces, they threw one part down the precipice, saying, at the same time, "*E Pele, eia ka ohelo au; e tau-maha aku wau ia oe, e ai hoi au tetahi;*" (Pele,

here are your ohelos, I offer some to you, some I also eat.) Several of them told us, as they turned round from the crater, that, after such acknowledgments, they might eat the fruits with security. We told them we were sorry to see them offering to an imaginary deity the bounties of our common Parent, but hoped they would soon know better, and acknowledge Jehovah alone in all the benefits they received from his hand.

We walked on to the north end of the ridge, where, the precipice being less steep, a descent to the plain below seemed practicable. It required, however, the greatest caution, as the stones and fragments of rock frequently gave way under our feet, and rolled down from above; and with all our care we did not reach the bottom without several falls and slight bruises. The steep, which we had descended, was formed of volcanic materials, apparently a light red, and grey kind of lava, vesicular, and lying in horizontal strata, varying in thickness from one to forty feet. In a small number of places, the different strata of lava were, also, rent in perpendicular or oblique directions, from the top to the bottom, either by earthquakes, or other violent convulsions of the earth, connected with the action of the adjacent volcano. After walking some distance over the sunken plain, which, in several places, sounded hollow under our feet, we came suddenly to the edge of the great crater, where a spectacle, sublime, and appalling, presented itself before us.

Astonishment and awe for some moments deprived us of speech, and, like statutes, we stood fixed to the spot, with our eyes rivetted on the abyss below.

Immediately before us yawned an immense gulph, in the form of a crescent, upwards of two miles in length, about a mile across, and apparently eight hundred feet deep. The bottom was filled with lava, and the south-west and northern parts of it were one vast flood of liquid fire, in a state of

terrific ebullition, rolling to and fro its "fiery surge," and flaming billows. Fifty one craters, of varied form and size, rose, like so many conical islands, from the surface of the burning lake. Twenty-two constantly emitted columns of grey smoke, or pyramids of brilliant flame, and many of them, at the same time, vomited, from their ignited mouths, streams of florid lava, which rolled, in blazing torrents, down their black, indented sides, into the boiling mass below.

The sides of the gulph before us, were perpendicular, for about 400 feet; when there was a wide, horizontal ledge of solid black lava, of irregular breadth, but extending completely round. Beneath this black ledge, the sides sloped towards the centre, which was, as nearly as we could judge, 300 or 400 feet lower. It was evident, that the crater had been recently filled with liquid lava up to this black ledge, and had, by some subterranean canal, emptied itself into the sea, or inundated the low land on the shore. The grey, and, in some places, apparently calcined, sides of the great crater before us; the fissures, which intersected the surface of the plain, on which we were standing; the long banks of sulphur, on the opposite side; the numerous columns of vapour and smoke, that rose at the north and south end of the plain, together with the ridge of steep rocks, by which it was surrounded, rising probably, in some places, four hundred feet in perpendicular height, presented an immense volcanic panorama, the effect of which was greatly augmented by the constant roaring of the vast furnaces below.

After our first feelings of astonishment had subsided, we continued for about half an hour, contemplating a scene, which we felt it impossible to describe, filled with wonder and admiration at the almost overwhelming manifestation of the power of that dread Being, who created the world, and who has declared that by fire he will one day destroy it.

We then walked along the western side of the crater, till we reached the north end, where we left the few provisions, and little baggage, that we had, and went in search of water, which, we had been informed, was to be found in the neighbourhood. About half a mile distant, in a northerly direction, we found two or three small pools of perfectly sweet, fresh water, a luxury, which, notwithstanding the reports of the natives, we did not expect to meet, in these regions of fire. It proved a most grateful refreshment to us, after travelling upwards of twenty miles over a barren thirsty desert.

These pools appeared great natural curiosities. The surface of the ground in the vicinity was perceptibly warm, and rent by several deep, irregular chasms, from which steam and thick vapours continually arose. In some places, these chasms were two feet wide. From thence a dense volume of steam ascended, which was immediately condensed into small drops of water, by the cool mountain air, and driven, like drizzling rain, into hollows in the lava, at the leeward side of the chasms. The pools, which were six or eight feet from the chasms, were surrounded and covered by flags, rushes, and tall grass. Nourished by the moisture of the vapours, these plants flourished luxuriantly, and, in their turn, sheltered the pools from the heat of the sun, and prevented evaporation. We expected to find the water warm, but in this respect, we were, also, agreeably disappointed.

When we had quenched our thirst with water thus distilled by nature, we directed the natives to build a hut for us to pass the night in, in such a situation as to command a view of the burning lava; and while they were thus employed, we prepared to examine the many interesting objects around us. Mr. Bishop returned with a canteen of water to meet Mr. Harwood, who had not yet come up. Mr. Thurston visited the eastern side of the great crater; and Messrs Ellis and Goodrich went to ex-

amine some extensive beds of sulphur, at the north-east end. After walking about three quarters of a mile, over a tract of decomposed lava, covered with ohelo bushes, they came to a bank about 150 yards long, and, in some places, upwards of thirty feet high, formed of volcanic sulphur, with a small proportion of red clay. The ground was hot, its surface rent by fissures; and they were sometimes completely enveloped in the thick vapours, that continually ascended. A number of apertures were visible, along the whole extent of the bank of sulphur; smoke and vapours arose from these fissures; and the heat around them was more intense, than in any other part. They climbed about half way up the bank, and endeavored to detach some parts of the crust, but soon found it too hot to be handled. However, by means of their walking sticks, they broke off some curious specimens. Those procured near the surface were crystallized in beautiful circular prisms, of a light yellow colour, while those found three or four inches deep in the bank, were of an orange yellow, generally in single or double tetrahedral pyramids, and full an inch in length. A singular hissing and cracking noise was heard among the crystals, whenever the outside crust of the sulphur was broken, and the atmospheric air admitted. The same noise was produced among the fragments broken off, until they were quite cold. The adjacent stones, and pieces of clay, were frequently incrustated, either with sulphate of ammonia, or volcanic sal ammoniæ. Considerable quantities were, also, found in the crevices of some of the neighbouring rocks, which was much more pungent, than that exposed to the air. Along the bottom of the sulphur bank, they found a number of pieces of tufa, extremely cellular and light. A thick fog now came over, which, being followed by a shower of rain, obliged them to leave this interesting laboratory of nature, and return to their companions. On their visit to the sulphur banks, they saw two flocks

of wild geese, which came down from the mountains, and settled among the ohelo bushes, near the pools of water. The natives informed them there were vast flocks in the interior, although they were never seen near the shore.

Just as the sun was setting, they reached the place where they had left their baggage, and found Messrs. Bishop and Harwood sitting near the spot where the natives had erected a hut. We were none of us pleased with the site which they had chosen. It was at the north-east end of the crater, on a pile of rocks overhanging the abyss below, and actually within four feet of the precipice. When we expressed our disapprobation, they said it was the only place where we might expect to pass the night undisturbed by Pele, and secure from earthquakes and other calamity. We told them it was unnecessarily near, and being also unsafe, we wished to remove. They answered, that as it was within the limits prescribed by Pele for safe lodging, *they* should be unwilling to sleep any where else, and had not time to build another hut for *us*.

We then directed them to collect a quantity of fire-wood, as we expected the night would be cold, although the thermometer then stood at 69°. We were the more anxious to have the fuel collected before the shades of night should close upon us, as travelling in some places was extremely dangerous. The ground sounded hollow in every direction, frequently cracked, and, in two instances, actually gave way, while we were passing over it. Mr. Bishop was approaching the hut, when the lava suddenly broke under him. He instantly threw himself forward, and fell flat on his face over a part that was more solid. A boy, who followed Mr. Ellis to the sulphur banks, and walked about a yard behind him, also fell in. There was no crack in the surface of the lava, over which he was walking, neither did it bend under his weight, but broke suddenly, when he sunk up to his middle. His legs

and thighs were considerably bruised, but providentially he escaped without any other injury. The lava, in both places, was about two inches thick, and broke short, like rotten ice, leaving the aperture regular and defined, without even cracking the adjoining parts. On looking into the holes, we could see no bottom, but on both sides, at a short space from the aperture, the lava was solid, and they appeared to have fallen into a narrow chasm covered over by a thin crust of lava.

When night came on, we kindled a good fire, and prepared our frugal supper. Mr. Thurston, however, had not yet returned, and, as the darkness of the night increased, we began to feel anxious for his safety. The wind came down from the mountains in violent gusts, dark clouds lowered over us, and a thick fog enveloped every object. Even the fires of the volcano were but indistinctly seen. The darkness of the night advanced, but no tidings reached us of Mr. Thurston. About 7 o'clock we sent out the natives, with torches and fire brands, to search for him. They went as far as they dare, hallooing along the border of the crater, till their lights were extinguished, when they returned without having seen or heard any thing of him. We now increased our fire, hoping it might serve as a beacon to direct him to our hut. Eight o'clock came, and he did not appear. We begin seriously to fear that he had fallen into the crater itself, or some of the deep and rugged chasms, by which it was surrounded. In this state of painful suspense we remained till nearly half past eight, when we were happily relieved by his sudden appearance. He had descended, and walked along the dark ledge, on the east side of the crater, till a chasm obliged him to ascend. Having with difficulty reached the top, he travelled along the south and western sides, till the light of our fire directed him to our encampment. The extent of the crater, the unevenness of the path, the numerous wide fissures in the lava, and the darkness

of the night had prevented his earlier arrival. We now partook with cheerfulness of our evening repast, and afterwards, amidst the whistling of the winds around, and the roaring of the furnace beneath, rendered our evening sacrifice of praise, and committed ourselves to the secure protection of our God. We then spread our mats on the ground.

Between nine and ten, the dark clouds and heavy fog, that, since the setting of the sun, had hung over the volcano, gradually cleared away, and the fires of Kirauea, darting their fierce light athwart the midnight gloom, unfolded a sight terrible and sublime beyond all we had yet seen.

The agitated mass of liquid lava, like a flood of melted metal, raged with tumultuous whirl. The lively flame, that danced over its undulating surface, tinged with sulphureous blue, or glowing with mineral red, cast a broad glare of dazzling light on the indented sides of the insulated craters, whose bellying mouths, amidst rising flames, and eddying streams of fire, shot up, at frequent intervals, with loudest detonations, spherical masses of fusing lava, or bright ignited stones.

The dark, bold outline of the perpendicular and jutting rocks around, formed a striking contrast with the luminous lake below, whose vivid rays, thrown on the rugged promontories, and reflected by the overhanging clouds, combined to complete the awful grandeur of the imposing scene.

We sat gazing at the magnificent phenomenon for several hours, when we laid ourselves down on our mats, in order to observe more leisurely its varying aspect; for although we had travelled upwards of twenty miles since the morning, and were both weary and cold, we felt but little inclination to sleep. This disinclination was probably increased by our proximity to the yawning gulf, and our conviction, that the detachment of one small stone from beneath the overhanging pile, on which we were reclining, or the slightest concussion of the earth, which every

Sketch by Mr Ellis.

A VIEW OF THE SOUTH END OF THE ISLAND OF KAUAI, ON THE ISLAND OF HAWAII.

Published by Crocker & Brewster, New York. John P. Haven.

See page 26.





thing around indicated to be no unfrequent occurrence, would perhaps precipitate us, amidst the horrid crash of falling rocks, into the burning lake immediately before us.

The natives, who probably viewed the scene with thoughts and feelings somewhat different from ours, seemed, however, equally interested. They sat most of the night talking of the achievements of Pele, and regarding with a superstitious fear, at which we were not surprised, the brilliant exhibition. They considered it the primeval abode of their volcanic deities. The conical craters, they said, were their houses, where they frequently amused themselves by playing at *konane*; the roaring of the furnaces, and the crackling of the flames, were the *kani* of their *hura*, (music of their dance;) and the red flaming surge was the surf wherein they played, sportively swimming on the rolling wave.*

As eight of the natives with us, belonged to the adjoining district, we asked them to tell us what they knew of the history of this volcano, and what their opinions were respecting it. From their account, and that of others with whom we conversed, we learned that it had been burning from time immemorial, or, to use their own words, "*mai ka po mai*," (from chaos till now,†) and had inundated some part of the country during the reign of every king that had governed Hawaii. That, in earlier ages, it used to boil up, overflow its banks, and inundate the adjacent country; but that, for many king's reigns past, it had kept below the level of the surrounding plain, continually extending its surface, and increasing its depth, and occasionally throwing up, with violent explosion, huge rocks, or red hot

* Swimming on the sea, when there is a high surf, is a favourite amusement throughout the Sandwich, and other islands in the Pacific.

† The Hawaiian traditions refer the origin of the world, and almost all things therein, the greater part of their gods not excepted, to night, or a chaotic state. The present state they call the *ao marama*, (day, or state of light.) They speak of creation as a transition from darkness to light; and when they wish to express the existence of any thing from the beginning, they say it has been so, "*mai ka po mai*," (from the night till now.)

stones. These eruptions, they said, were always accompanied by dreadful earthquakes, loud claps of thunder, vivid and quick succeeding lightning. No great explosion, they added, had taken place, since the days of Keoua, but many places near the sea had since been overflowed; on which occasions they supposed Pele went, by a road under ground, from her house in the crater to the shore.

These few facts were gathered from their accounts of its origin and operation; but they were so incorporated with their traditions of its supernatural inhabitants, and fabulous stories of their romantic adventures, that we found no small difficulty in distinguishing fiction from fact. Among other things we were told, that though, according to the traditions preserved in their songs, Kirauea had been burning ever since the island emerged from night, it was not inhabited till after the Taiakahin'rii, (sea of Kahin'rii,) or deluge of the Sandwich Islands. Shortly after that event, they say, the present volcanic family came from Tahiti, a foreign country, to Hawaii.

The names of the principal individuals were Kamohoarii, Tapohaita hi'ora (the explosion in the place of life,) Teuaatepo (the rain of night,) Tanehetiri (husband of thunder, or thundering Tane,) and Teoahitamataua (fire-thrusting child of war.) These were all brothers, and two of them, Vulcan-like, were deformed, having hump backs. Pele, principal goddess, Makorewawahiwa (fiery-eyed canoe breaker,) Hiatawawahilani (heaven-rending cloud holder,) Hiatanoholani, (heaven-dwelling cloud holder,) Hiataaaravamata (quick-glancing-eyed cloud holder, or the cloudholder whose eyes turn quickly, and look frequently over her shoulders,) Hiatahoiteporiopele (the cloudholder embracing or kissing the bosom of Pele,) Hiatabuenaena (the red hot mountain holding or lifting clouds,) Hiataareiia (the wreath or garland-encircled cloudholder,) and Hia-iaopio (young cloudholder.)

These were all sisters, and, with many others in their train, on landing at Hawaii, are said to have taken up their abode in Kirauea. Something of their characters may be inferred from the few names we have given. Whenever the natives speak of them, it is as dreadful beings. This volcano is represented as having been their principal residence ever since their arrival, though they are thought to have many other dwellings, in different parts of the island, and not a few on the tops of the snow-covered mountains. To these some of them frequently remove. Sometimes their arrival in a district was foretold by the priests of the heiaus there, and always announced by the convulsive trembling of the earth, the illuminating fire in their houses, (craters,) the flashes of lightning, and the roar of awful thunder. They never journied on errands of mercy. To receive offerings, or execute vengeance, were the only objects for which they left their palace. "*Nui wale*," said the people with whom we were talking, "*ka kanaka i make ia rakou*;" (great indeed is the number of men slain by them;) "*ua rau, ua rau, ua rau, ka puaa i tioraia na rakou*;" (four hundreds, four hundreds, four hundreds of hogs have been thrown to them.)* The whole island was considered bound to pay them tribute, or support their heiaus, and *kaku*, (devotees;) and whenever the chiefs or people failed to send the proper offerings, or incurred their displeasure by insulting them or their priests, or breaking the tabu of their domain in the vicinity of the craters, they filled Kirauea with lava, and spouted it out; or, taking a subterranean passage, marched to some one of their houses (craters) in the neighbourhood, and from thence came down upon the delinquents with all their dreadful scourges. If a sufficient number of fish were not taken to them by the inhabitants of the

* Vast numbers of hogs, some alive, others cooked, were thrown into the craters, during the time they were in action, or when they threatened an eruption; and also during an inundation many were thrown into the rolling torrent of lava, to appease the gods, and stay its progress.

seashore, they would go down, and with fire kill all the fish, fill up with *pahoehoe* (lava,) the shallow places, and destroy all the fishing grounds.

We were told that several attempts had been made to drive them off the islands, and that once they were nearly overpowered by Tamapuaa, the centaur of Hawaii, a gigantic animal, half hog and half man. He travelled from Oahu to countries beyond the heavens; that is, beyond where the heavens appear to rest on the sea. He also visited Kirauea, and made proposals to become the guest and suitor of Pele, the elder sister. When she saw him standing on the edge of the crater, she rejected his proposals with contempt, calling him a hog, the son of a hog. On her ascending from the crater to drive him away, a fierce combat ensued. Pele was forced to her volcano, and threatened with destruction from the waters of the sea, which Tamapuaa poured into the crater, till it was almost full, and the fires were nearly extinct. Pele and her companions drank up the waters, rose again from the craters, and finally succeeded in driving Tamapuaa into the sea, whither she followed him with thunder, lightning, and showers of large stones.

They also related the account of the destruction of part of Keoua's camp, by a sudden eruption of the volcano. Pele, they said, was propitious to Tamameha, and availed herself of the opportunity afforded by the contiguous encampment of Keoua, to diminish his forces and aid the cause of his rival. We asked, why Keoua was unpopular with Pele. They said, "We do not correctly know. Some say he had not sent sufficient offerings to the heiaus; others, that he had no right to make war against Tamameha, as he had before concluded a treaty of peace with him; and others, that he had broken the tabu of the place, by eating the ohelos, marking and disturbing the sand, or pulling up a sacred kind of grass growing in the neighbourhood." Whatever was the cause, Pele, they said, was "*huhu roa*,"

(exceedingly angry,) and soon after sunset repeatedly shook the earth with the most violent heaving motion, sent up a column of dense black smoke, followed by the most brilliant flames. A violent percussion was afterwards felt, streams of lava were spouted up like a fountain of fire, and immense rocks in a state of ignition thrown to a great height in the air. A volley of smaller stones, thrown with much greater velocity and force, instantly followed the larger ones, and struck some of them, when the latter frequently burst with a report like thunder, accompanied by the most vivid flashes of lightning. Many of his people were killed by the falling fragments of rock, and many were actually buried beneath the overwhelming mass of ashes and lava. Not intimidated by this event, which many considered as a premonition of his fate, Keoua continued his march, and the volcano continued its action, confining, however, its operation within the boundaries of Kirauea. We had heard the account several times before, with some little variation as to the numbers killed, and the appearance of Pele to Keoua, and, with the exception of this last circumstance, believe it to be true.

Frequently, during the night, the natives thought they saw some one or other of the deities; but immediately afterwards they doubted. At these times, if we asked them where they saw Pele, they would sometimes point to the red lava, at others to the variegated flame. On our saying we could not perceive any distinct form, they generally answered by assuring us, that, during the night, some one or other of them would certainly be seen. We jocosely requested them to inform us as soon as any appeared, and even to awake us should we happen to be asleep. At the same time, we told them, that when we considered their ignorance of the true God, and of the causes by which the action of volcanos was sustained, we were not surprised at their supposing them to be the habitations of their gods, and their opera-

tions those of supernatural beings. We also endeavoured to explain, so far as they were capable of understanding, and their language would allow, some of the causes and principal phenomena of volcanic fire, the sources whence it was nourished, and the nature of its amazing power, illustrating the latter characteristic by the great force of gunpowder, with the effects of which they were familiar; and assuring them that the expansive force of steam is much greater than that of gunpowder. With respect to the part electricity is supposed to have in the production of earthquakes and volcanoes, we could say nothing, as there is no term in their language to express any thing connected with the science, except *uira*, by which name they call the lightning.

2d. After two or three hours sleep, we arose before it was day, and gathering round our fire, sung our morning hymn of praise, in which we were joined by the natives, who were with us. The sun had now arisen, and as we had no provisions left, we felt it necessary to prepare for our departure. Mr. Goodrich walked along the north side of the crater, in order to enable us to form as accurate an opinion as possible of its actual dimensions; and from the observations of Mr. Goodrich and Mr. Thurston, as well as those the rest of us made when we walked along the north and east sides, we think the crater is not less than five, or five and a half miles in circumference.*

We regret that we had not means for ascertaining more accurately its depth. We lowered down a line one hundred feet from the edge, on which our hut was erected; but it did not appear to reach near half way to the black ledge of lava. And judging the proportion below to equal that above, we do not think it less than 700 or 800 feet to the bottom.

* Mr. Ellis, Dr. Blatchely, Mr. Chamberlain, and some other members of the mission, have since visited the volcano, when they endeavoured again to measure its circumference. Mr. Chamberlain walked round the northern end of it, and numbering his paces, made that part of it three miles, and one sixteenth; from which we think the above estimate does not exceed the actual extent of the crater.

We also threw down several large stones, which, after several seconds, struck on the sides, and then bounded down to the bottom, where they were lost in the lava. Some of them were large, as much as we could lift; yet, when they reached the bottom, they appeared like pebbles, and we were obliged to watch their course very steadily to perceive them at all.

We now walked on to the pools of water, where we filled our canteens. Here, also, our party separated. Messrs. Goodrich and Harwood proceeding across the interior through the villages of Ora, to Waiakea, in the division of Hiro, while the rest of us passed along the east side of the crater towards the sea-shore. The path was, in many places, dangerous, lying along narrow ridges, with fearful precipices on each side; or across deep chasms and hollows that required the utmost care to avoid falling into them, and where a fall would have been certain death, as several of the chasms seemed narrowest at the surface. In one place, we passed along for a considerable distance under a high precipice, where the impending rocks towered some hundred feet above us on our left, and the appalling flood of lava, rolled almost immediately beneath us on our right. On this side we descended to some small craters on the declivity, and also to the black ledge; where we collected a number of beautiful specimens of lava, generally of a black or red colour, light, cellular, brittle, and shining. We also found a quantity of volcanic glass, drawn out in filaments as fine as human hair, and called by the natives *rauoho o Pele*, (hair of Pele.) It was of a dark olive colour, semi-transparent, and brittle, though some of the filaments were several inches long. Probably it was produced by the bursting of igneous masses of lava thrown out from the craters, or separated in fine spun thread from the boiling fluid when in a state of perfect fusion, borne by the smoke or vapour above the edges of the crater, and thence wafted by the

winds over the adjacent plain; for we also found quantities of it at least seven miles distant from the crater. We entered several small craters that had been in vigorous action but a short period before, marks of very recent fusion presenting themselves on every side. Their size and height was various, and many, which, from the top, had appeared insignificant as mole-hills, we now found twelve or twenty feet high. The outsides were composed of bright shining lava, heaped up in piles of most singular form. The lava on the inside was of a light or dark red colour, with a glazed surface, and in several places, where the heat had evidently been intense, we saw a deposit of small and beautifully white crystals. We also entered several covered channels, down which the lava had flowed into the large abyss. They were formed by the cooling of the lava, on the sides and surface of the stream, while it continued to flow on underneath. As the size of the current diminished, it had left a hard crust of lava of various thickness over the top, supported by walls of the same materials on each side. The interior was beautiful beyond description. In many places they were ten or twelve feet high, and as many wide at the bottom. The roofs formed a regular arch, hung with red and brown stalactatic lava, in every imaginable shape; while the bottom presented one continued glassy stream. The winding of its current, and the ripple of its surface was so entire, that it seemed as if, while in rapid motion, the stream had suddenly stopped and petrified, even before its undulated surface could subside. We travelled along one of these volcanic chambers to the edge of the precipice that bounds the great crater, and looked over the fearful steep, down which the fiery cascade had rushed. In the place where it had fallen, the lava had formed a spacious basin which, hardening as it cooled, had retained all those forms, which a torrent of lava, falling several hundred feet, might be expected to produce on

on the viscid mass below. In the neighbourhood we saw several large rocks of a dark grey colour, weighing, probably, from one to four or five tons, which, although they did not bear any marks of fire, must have been ejected from the great crater during some violent eruption, as the surrounding rocks, in every direction, presented a very different appearance. They were hard, and exhibited, when fractured, a glimmering and uneven surface. When we had broken off specimens of them, and of some red earthy stones, which seemed to have been exposed to a strong heat, before thrown out of the volcano, we passed along to the east side, where Mr. Ellis took a sketch of the south-west end of the crater.

As we travelled on from this spot, we unexpectedly came to another deep crater, nearly half as large as the former. The native name of it is Kiraueaiti, or Little Kirauea. It is separated from the large crater by an isthmus nearly 100 yards wide. Its sides were covered with trees and shrubs, but the bottom was filled with lava, either fluid or scarcely cold, and probably supplied by the great crater, as the trees, &c. on its sides, shewed that it had remained many years in a state of quiescence. Though this was the only small one we saw, our companions informed us there were many in the neighbourhood.

They also pointed out to us the ruins of Oararauo, an old heiau, which crowned the summit of a lofty precipice on our left. It was formerly a temple of Pele, of which Kamakaakeakua, (the eye of god,) a distinguished soothsayer, who died in the reign of Tamehameha, was many years priest. Large offerings were frequently made of hogs, dogs, fish and fruits: but we could not learn that human victims were ever immolated on its altars. These offerings were always cooked in the adjoining ground, or steaming chasms. Had they been dressed anywhere else, or prepared with other fire, they

would have been considered polluted, and have drawn curses upon those who presented them.

The ground, throughout the whole plain, is so hot, that bird-catchers, and those who come to the mountains for wood, always cook their food, whether animal or vegetable, by simply burying it in the earth. The east side of the plain was ornamented with some beautiful species of filices, and thickly covered with ohelos, of which we ate very freely, as we walked along, till, coming to a steep precipice, we ascended about 400 feet, and reached the high land on the side towards the sea, which commanded a fine view of Mouna Roa, opposite to which we had been walking ever since we left Punaruu. It appeared of an oval shape, stretching along in a south-west direction nearly parallel with the south-east shore, from which its base was generally distant twenty or thirty miles. A ridge of high land appeared to extend from the eastern point to the south-west shore. Between it and the foot of Mouna Roa, was a considerable valley, from seven to twelve miles wide. The summit of Mouna Roa, while we were there, was never free from snow, though a greater portion of it appeared covered in the morning than in the evening. By the help of a glass, we could discover numerous extinguished craters, with brown and black streams of lava, over the whole extent of its surface. The higher parts were totally destitute of vegetation, though its foot was encircled on this side by trees and shrubs, which extended from its base six or seven miles.

Here we took our last view of the wide stretched, sunken plain, with all its hills and banks of sulphur, its blazing craters, and its igneous lake. It is situated in the district of Kapapala, nearly on the boundary line between the divisions of Kau and Puna, twenty miles from the sea-shore. From the isthmus between Kirauea-nui, or Great Kirauea, and Little Kirauea, the highest peak of Mouna Kea bore, by compass, N. N. W., and the centre of

Mouna Roa, W. S W. The uneven summits of the steep rocks, that, like a wall many miles in extent, surrounded the crater, and all its appendages, showed the original level of the country, or perhaps marked the base of some lofty mountain, originally raised by the accumulation of volcanic matter, whose bowels had been consumed by fire, and whose sides had afterwards fallen into the vast furnace, where, reduced a second time to a liquified state, they had again been vomited out on the adjacent plain.

But the magnificent fires of Kirauea, which we had viewed with such admiration, appeared to dwindle into taper glimmerings, when we contemplated the possible, not to say probable, existence, of immense subterranean fires, immediately beneath us. The whole island of Hawaii, covering a space of 4,000 square miles, from the summits of its lofty mountains perhaps 15,000 or 16,000 feet above the level of the sea,* down to the beach that is washed by the rolling wave, is, according to every observation we could make, one complete mass of lava, or other volcanic matter, in different stages of decomposition: and, perforated with innumerable apertures, (or craters,) forms, perhaps, a stupendous arch over one vast furnace, situated in the heart of a huge submarine mountain, of which the island of Hawaii is but the apex. Or, possibly, the fires rage with augmented force at the unfathomable depth of the ocean's bed; and reared, through the super-incumbent weight of waters, a hollow mountain, forming the base of Hawaii, and, at the same time, a pyramidal funnel from the furnace to the atmosphere.

* Admitting the snow to remain permanent on mountains in the torrid zone, at the height of 14,600 feet, we conjecture the above to be the height of Mouna Roa, and Mouna Kea, as the tops of those two mountains are covered with perpetual snow. Their summits are formed of decomposed lava, and are marked with numerous craters.

CHAPTER VII.

Journey to Kearakomo, and reception there.—Reported eruption of lava in Kapapala.—Sabbath at Kearakomo.—Affectionate reception of Mauae at Kaimu.—Conversation with the people.—Marks of an earthquake.—Description of Kaimu.—Manner of launching and landing canoes at Kehena.—Preaching and conversation with the people.—Extinguished volcano in the valley of Kapoho.—Traditionary story of a contest between Pele and Kahavari.—Incidents on the journey to Waiakea.

THOUGH we left our encampment at day-break, it was eleven o'clock in the forenoon before we took our final leave of Kirauea.

The path, by which we descended towards the sea, was about south-east-by-east. On the high lands, in the vicinity of the crater, we found the ground covered with strawberry plants, on some of which were a few berries, but the season for them appeared to have gone by. The plants and vines were small, as was also the fruit, which, in its colour and shape, resembled the hautboy strawberry, though, in taste, it was much more insipid. Strawberries, as well as raspberries, are indigenous plants, and are found in great abundance over most of the high lands of Hawaii, though we do not know of their existence in any other islands of the group. The ground, over which we walked, was composed of ancient lava, in a state of decomposition, broken into small pieces, resembling coarse, dry gravel, to the depth of two or three inches, below which it was one solid mass of lava. The surface was covered with ohelo bushes, and a few straggling shrubs, which made travelling much more agreeable, than when we approached the volcano.

Within a few miles of Kirauea, we passed three or four high and rugged craters. One of them, Keanakakoi, the natives told us, sent forth, in the days of Riroa, king of Hawaii, about fourteen generations back, most of the lava, over which we were travelling. The sides of these craters were generally covered with verdure, while the brown, irregular shaped rocks on their summits, frowned like the battlements of an ancient castle in ruins.

As we approached the sea, the soil became more generally spread over the surface, and vegetation was more luxuriant. About 2 o'clock, P. M. we sat down to rest. The natives ran to a spot in the neighbourhood, that had formerly been a plantation, and brought a number of pieces of sugar-cane, with which we quenched our thirst, and then walked on till about three o'clock, when we reached the edge of the high ground, which, at a remote period, probably formed the eastern coast.

We stopped at a solitary cottage, where we procured a copious draught of fresh water, to us a most grateful beverage, as we had travelled ever since the morning without any refreshment, except a few berries and a piece of sugar-cane. We descended 400 or 500 feet, by a narrow winding path covered with overhanging trees, and bordered by shrubs and grass. We then walked over a tract of lava considerably decomposed, and about five miles wide, at the end of which another steep appeared. Down this we descended by following the course of a rugged current of lava, for about 600 feet perpendicular depth, when we arrived at the plain below, which was one extended sheet of lava, without shrub or bush, stretching to the north and south as far as the eye could reach, and from four to six miles across, from the foot of the mountain to the sea.

The natives gave us the fabulous story of the combat between Pele and Tamapuaa, as the origin of this flood of lava. We crossed it in about two hours, and arrived at Kearakomo, the second divis-

ion of Puna. We stopped at the first house we came to, and begged some water. They brought us a calabash full, of which we drank most hearty draughts, though it was little better than the water of the sea, from which it had percolated through the vesicles of lava into hollows from nine to twelve feet from the ocean. It barely quenched our thirst while we were swallowing it, but it was the best we could procure, and we could hardly refrain from drinking at every hollow to which we came. After walking about a mile along the beach, we came to a house, which our guide pointed out as our lodgings. It was a miserable hut, and we asked whether we could not find better accommodations, as we intended passing the Sabbath in the village. Mauae told us it was the only one in the place, that was not thronged with people, and he thought it the most comfortable one we could procure. The village is populous, and the natives thronged around us like bees; and to our great regret, two thirds of them appeared to be in a state of intoxication, a circumstance we frequently had occasion to lament, in the villages through which we passed. Their inebriation was generally the effect of rum, or of an intoxicating drink made of fermented *ti* root, sugar-cane juice, or sweet potatoes.

We sent to the head man of the village for some refreshment, but he was intoxicated, and though we had walked upwards of twenty miles since the morning, and had but scanty fare since leaving Kapapala, we could only procure a few cold potatoes, and two or three pieces of raw salt fish. Multitudes crowded around our hut; and with those who were sober we entered into conversation. When they learned that we had been to Kirauea, they were unwilling to believe we had broken the sulphur banks, eaten the ohelos, descended to the craters, or broken any fragments of lava from them; as they said, *Pele ma*, Pele and her associates, would certainly have revenged the insult. However, when our boys showed them the ohelo berries, with the specimens of

sulphur and lava, that we had brought away, they were convinced that we had been there, but said that we had escaped, only because we were *haore*, (foreigners.) No Hawaiian, they added, would have done so with impunity, for Pele was a dreadful being.

They also told us, that, no longer than five moons ago, she had issued from a subterranean cavern, and overflowed the low land of Kapapala. The inundation was sudden and violent, burnt one canoe, and carried four more into the sea. At Mahuka, the deep torrent of lava, bore into the sea a huge rock, according to their account nearly a hundred feet high, which, a short period before, had been separated, by an earthquake, from the main pile in the neighbourhood. It now stands, they say, in the sea, nearly a mile from the shore, its bottom surrounded by lava, its summit rising considerably above the water. We exceedingly regretted our ignorance of this recent inundation, at the time we passed through the above mentioned districts, for had we known of it then, we should certainly have descended to the shore, and examined its extent and appearance. We now felt convinced, that the chasms we had visited at Pona-hohoa, and the smoking fissures we afterwards saw, marked the course of a stream of lava, and thought it probable that, though the lava had burst out five months ago, it was still flowing in a smaller and less rapid stream. Perhaps the body of the lava, that had filled Kirauea up to the black ledge, which we saw between 300 and 400 feet above the liquid lava, at that time had been drawn off by this subterranean channel, though the distance between the great crater and the land overflowed by it, was not less than thirty or thirty-five miles.

When the day began to close, and we wished the people to retire, we told them that to-morrow was the sacred day of Jehovah, the true God, and directed them to come together early in the morning to hear his word, and unite with us in his worship. We then spread our mats upon some poles, that lay at

one end of the house, and as we had no lamp, and could procure no candle-nuts, we laid ourselves down as soon as it became dark, and notwithstanding our uncomfortable lodging place, slept very soundly till day-break.

Aug. 3d. "Welcome sweet day of rest," was the language of our hearts, as we beheld the Sabbath's early light dawn on the desolate shores of Puna, and saw the bright luminary of day, emblem of the Sabbath's Lord, rise from the eastern wave of the extended Pacific. After the fatiguing journey and unusual excitement of the past week, a day's rest was necessary, and we were happy to spend it in the populous village of Kearakomo, as it afforded us an opportunity of unfolding the Saviour's love to many of its inhabitants, and inviting them to seek that everlasting rest and happiness reserved for his followers in the heavenly world.

Between six and seven o'clock, about two hundred of the people collected in front of our house. We sang a hymn, after which one of our number preached to them a discourse, which occupied rather more than half an hour, and another concluded the service with prayer. They were all sober and appeared attentive. Several proposed questions to us, and when we had answered them, we directed them to return to their houses, abstain from fishing, or other ordinary employments; and, when the sun was over their heads, to come together again, and hear more about Jehovah and Jesus Christ. Many, however, continued talking with the natives belonging to our company, and gazing at us through most of the day.

About 9, A. M. a friend of Mauae brought us a fowl and a bundle of potatoes. We procured another, and our boys cooked them in an oven of stones under ground, and they made us a good breakfast. All that we wanted was fresh water, that which we were obliged to drink being extremely brackish.

At 12 o'clock, about three hundred of the people again assembled to hear the word. The head man

of the village was present during the service. He came into our house after it was over, and told us all his provisions were at his farm, at a considerable distance inland, and that to-morrow he intended to bring us a hog and some potatoes. We thanked him, but told him probably we should proceed on our way early in the morning. He went away, and in a short time returned with a raw salted albicore, and a basket of baked sweet potatoes which he said was all he could furnish us with to day. We spent the afternoon in conversation with the people who crowded our hut, and wished to inquire more fully about the things, of which they had heard. Between five and six in the evening, the people again collected for worship in front of our house, when they were addressed from Isaiah lx, 1; "Arise, shine, for thy light is come." They listened with attention to the advantages of Christian light and knowledge, contrasted with pagan ignorance and misery, and several exclaimed at the close of the service, "*Oia no. Poe-reere makou. Eake makou i hoomaramarama ia.*" (So it is. We are dark. We desire to be enlightened.) In the evening, we were so favoured, as to procure a calabash of fresh water from the caves in the mountains, where it had filtered through the strata of lava, and was received into calabashes placed there for that purpose. It tasted bitter from standing long in the calabashes, but yet it was a luxury, for our thirst was great, notwithstanding the quantities of water we had drank during the day. About sunset we ate some of our raw fish and half baked potatoes. When it began to grow dark, we concluded the day with prayer, in which we besought that the gracious influences of the Holy Spirit might follow our feeble attempts to declare his truth, and might make it effectual to the saving illumination of those who had heard. We afterwards laid down upon our mats, but passed an uncomfortable night from the swarms of vermin, and the indisposition induced by

the nature of the food and water we had taken, since leaving the volcano.

4th. We conducted worship with the people of the village at sunrise, and, after a short address, in which we earnestly recommended them to give themselves up to the Saviour, we bade them farewell, and set out again on our journey. Leaving Kearakomo, we walked several miles in a north-easterly direction, along the same bed of lava, that we had crossed on Saturday evening. When we had passed Punau, Leapuki, and Kamomoa, the country began to wear a more agreeable aspect. Groves of coconuts ornamented the projecting points of land, clumps of kou trees appeared in various directions, and the habitations of the natives were more thickly scattered over the coast. At noon we passed through Pulana, where we saw a large heiau, called Wahaurā (red-mouth, or red-feather mouth,) built by Tamehameha, and dedicated to Tairi, his war god. Human sacrifices, we were informed, were occasionally offered here. Shortly after, we reached Kupahua, a pleasant village, situated on a rising ground, in the midst of groves of shady trees, and surrounded by a well cultivated country. Here we stopped, and having collected the people of the village together, Mr. Ellis preached to them. They afterwards proposed several interesting inquiries connected with what they had heard, and said it was a good thing for us to *aroha* (have compassion) on them. They also asked when we would come again.

Leaving this interesting place, we passed on to Kalapana, a small village on the sea-shore, distinguished as the residence of Kapihi, who, in the days of Tamehameha, told that prince that, at his death, he would see all his ancestors, and that hereafter they would all live again on Hawaii. We saw a large heiau, of which he was chief priest, but did not see many people in the houses, as we passed along.

About 3, P. M. we approached Kaimu. This was the birth place of Mauae, and the residence of most of his relations. He was a young man belonging to the Governor, who had been sent with the canoe, and, since leaving Honuapo, had acted as our guide. He walked before us as we entered the village. The old people from the houses welcomed him as he passed along, and numbers of the young men and women came out to meet him, saluted him by touching noses, and wept for joy at his arrival. Some took off his hat, and crowned him with a garland of flowers; others hung round his neck wreaths of a sweet scented plant, resembling ivy, or necklaces composed of the nut of the fragrant pandanus. When we reached the house where his sister lived, she ran to meet him, threw her arms around his neck, and having affectionately embraced him, walked hand in hand with him through the village. Multitudes of young people and children followed, chanting his name, the names of his parents, the place and circumstances of his birth, and the most remarkable events in the history of his family, in a lively song, which, he afterwards informed us, was composed at his birth.

Thus we passed along till we reached his father's house, where a general effusion of affection and joy, presented itself, which it was impossible to witness without delight. A number of children, who ran on before, had announced his approach. His father, followed by his brothers and several other relations, came out, and met him, and, under the shade of a wide spreading kou tree, fell on his neck, and wept aloud for some minutes; after which they took him by the hand, and led him through a neat little garden into the house. He seated himself on a mat on the floor, while his brothers and sisters gathered round him. Some unloosed his sandals, and rubbed his limbs; others clasped his hand, frequently saluting it by touching it with their noses; others brought him a calabash of water, or a lighted tobacco pipe.

One of his sisters, in particular, seemed considerably affected. She clasped his hand, and sat for some time weeping by his side. At this we should have been surprised, had we not known it to be the usual manner among the South Sea islanders of expressing unusual joy or grief. In the present instance, it was the unrestrained expression of the feelings of nature. Indeed every one seemed at a loss how to manifest the sincere pleasure, which his unexpected arrival, after several years absence, had produced. On first reaching the house, we had thrown ourselves down on a mat, and remained silent spectators, not however without being considerably affected by the interesting scene. We had been sitting in the house about an hour, when a small hog nicely baked under ground, with some good sweet potatoes, was brought in for dinner, of which we were kindly invited to partake.

As there was plenty of good fresh water here, we found ourselves more comfortably provided for, than we had been since leaving Kapapala, on Thursday last. At six o'clock in the evening, we sent to collect the people of the village to hear preaching. Between three and four hundred assembled under a clump of shady trees, in front of the house, and Mr. Ellis preached to them from Psalms xxii, 27 and 28. Our singing appeared to interest them, as well as other parts of the service; and at the conclusion, several of them exclaimed, "Jehovah is a good God; I desire him for my God."

About this time, Makoa arrived with our baggage. We were glad to see him, and inquired where he had been, during the past week. He said he stopped only one night at Honuapo, and followed on the next morning, observing at the same time, we must have travelled very fast, or he should have been here before us, as he had not gone round by the volcano, but had proceeded in a straight line from Kapapala to Kearakomo.

The evening we spent with the people of the place in conversation on various subjects, but principally respecting the volcano we had recently visited. They corroborated the accounts we had before heard, by telling us it had been burning from time immemorial, and added, that eruptions from it had taken place during every king's reign, whose name was preserved in tradition, or song, from Alkea, first king of the island, down to the present monarch. Kaimu, the district where we then were, was overflowed in the days of Arapai; but how many generations it was since he reigned, we could not learn, as they were not agreed about it among themselves. They also repeated the account of the inundation of Kearaara, and the low land of Kapapala, five moons ago, and told us some of them had seen the large rock carried out into the sea, at Mahuka. Like the people of Kearakomo, they believed Kirauea to be the abode of supernatural beings. They recapitulated the contest between Pele and Tamepuaa, and related the adventures of several warriors, who, with spear in hand, had opposed the volcanic demons, when coming down on a torrent of lava. They could not believe, that we had been down into the crater, or broken off pieces of Pele's houses, until the specimens of lava, &c. were produced, when some of them looked very significantly, and none of them cared much to handle them. We tried to convince them of their mistake, in supposing Kirauea inhabited, and unfolded to them, in as simple a manner as possible, the nature of volcanoes, and of their various phenomena, assuring them, at the same time, that they were under the sovereign controul of Jehovah, the only true God. Some said, *Ae pahe*, (Yes perhaps;) others were silent.

A considerable number were present at our evening worship, which we conducted in the native language.

5th. After a very comfortable night's repose, we arose at day-break. At sunrise, the people assembled more numerously than they had done on the pre-

ceding evening. Mr. Ellis preached to them from these words, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." They appeared to listen with interest, and numbers sat down under the kou trees, talking among themselves on the subject for a considerable time after the services had closed. After breakfast, we walked through the district, entered several of the cottages, and talked with the people. We also examined the effects of an earthquake, experienced here about two months back. We were informed, that it took place about 10 o'clock in the evening. The ground, after being agitated some minutes, with a violent tremulous motion, suddenly burst open for several miles in extent, in a direction from north-by-east to south-by-west, and emitted, in several places, at the same instant, a considerable quantity of smoke and luminous vapour, but none of the people were injured by it. A stone wall, four feet thick and six feet high, enclosing a garden at the north end of the village, was thrown down. A chasm, about a foot wide, marked distinctly its course. This was generally open, though in some places it seemed as if the earth had closed up again. We entered a house sixteen feet by twelve, in the inside, through which it had passed. Ten persons, viz. one man, six women, and three children, were asleep here, at the time it occurred. They were lying on both sides of the house, with their heads towards the centre; some of them very near the place where the ground was rent open. The trembling of the ground, they said, awoke them; but, before they could think what it was that disturbed them, the earth opened with a violent percussion; a quantity of sand and dust was thrown up with violence, and smoke and steam were at the same time emitted. After a short interval, a second percussion was felt, vapour again arose, and, at the opposite end of the house to that in which they were lying, they saw a light blue flame, which almost in-

stantly disappeared. We asked them if they were not alarmed. They said they were, at first, but after remaining awake sometime, and finding it did not come again, they laid down and slept till morning, when they filled up the fissure with grass and earth. We examined the aperture that still remained open at one end of the house, and found its sides perpendicular, and its breadth one foot and eleven inches. The north-west corner of the house was broken by the shock. We next traced its course through the fields of potatoes. In some places, the ground seemed hardly disturbed, yet it sank six or eight inches beneath our tread. At other places we saw apertures upwards of two feet wide. The potatoes, that were growing immediately in the direction of the fissure, were all spoiled. Several roots of considerable size were thrown out of the ground, and, according to the representation of the natives, appeared as if they had been scorched. At the south end of the village it had passed through a small well, in which originally there was seldom more than eighteen inches depth of water, though, since that period, there has been upwards of three feet. The crack was about ten inches wide, running from north to south across the bottom of the well. The water has not only increased in quantity, but suffered a great deterioration in quality, being now very salt; and its rising and falling with the ebbing and flowing of the tide, indicates its connexion with the waters of the ocean, from which it is distant about 300 yards.

Earthquakes are common over the whole island, though not so frequent in this vicinity, as in the northern and western parts. They are not generally violent, except when they immediately precede the eruption of a volcano.

In the afternoon, Messrs. Thurston and Bishop walked over to Makena, a pleasant village about a mile to the southward of Kaimu, where they collected about one hundred people, to whom Mr. Thurston preached in one of their houses. The rain, which

fell during most of the afternoon, prevented a number from attending.

Mr. Bishop numbered the houses of the village, and found them, including Makena, to be one hundred and forty-five.

Kaimu is pleasantly situated near the sea shore, on the south-east side of the island, standing on a bed of lava considerably decomposed, and covered over with a light and fertile soil. It is adorned with plantations, groves of cocoa-nuts, and clumps of kou trees. It has a fine sandy beach, where canoes may land with safety; and, according to the houses numbered to-day, contains about 725 inhabitants. Including the villages in its immediate vicinity along the coast, the population would probably amount to 2,000. If water could be procured, it would form a very eligible missionary station. There are several wells in the village containing brackish water, which has percolated from the sea, through the cells of the lava, and is collected in hollows scooped out to receive it. The natives told us that, at the distance of about a mile, there was plenty of fresh water. The extent of cultivation in the neighbourhood, together with the decent and orderly appearance of the people, induce us to think they are more sober and industrious, than those of many villages through which we have passed.

The rain continuing through the afternoon, prevented our preaching to the people; but many, influenced probably by motives of curiosity, collected in the house where we lodged, in conversation with whom we passed the evening. We also wrote a letter to the Governor, informing him of our progress, the hospitality of the people in general, and the kind attention we had received from Mauae, who intended to return from this place to Kairua.

6th. Mauae and his family united with us in our morning worship, after which we recommended him to improve the time he might spend here, in teaching his brothers and sisters to read and write,

and in telling them of the true God, persuading them and the people of the place to refrain from labour and amusement on the Sabbath day. He promised to try what he could do, and when we had taken leave of the family, he walked a little way out of the village with us, pointed out the best road, then gave us his parting *aroha*, and returned to his house. After travelling nearly two hours, we arrived at Keouohana, where we sat down to rest beneath the shade of some cocoa-nut trees. Makoa, our guide, spoke to the head-man, and he directed the people to collect together. About 100 soon assembled, and when we had explained to them in few words the object of our visit, we requested them to sit down, and listen to the tidings we had brought. They immediately obeyed. We sang a hymn in their language, after which an address was given them. As soon as it was finished, they began to talk about what they had heard. Some said it was very good; they had never heard before of a God, who had sent his Son to save men. Others said, it was very well for the *haore* (foreigners) to believe it; but Tane, Rono, Tanaroa, and Tu, were the gods of the Sandwich Islanders. Makoa, who was a chief speaker among them on such occasions, said they must all attend, must forsake thieving and drunkenness, infanticide and murder, and do no work on the *la tabu* (day sacred;) adding, at the same time, that the king had received the palapala, books, &c. and went to church on the sacred day, as did also Kuakini, the Governor.

The head-man brought some ripe plantains, of which we ate a few, and then proceeded on our way, leaving them very busy in conversation about the news they had heard. After travelling a mile and a half along the shore, we came to Kehena. The village was populous, and the people seemed, from the number of their canoes, nets, &c. to be much engaged in fishing. Their contrivance for

launching and landing their canoes, was curious and singular.

The bold coast is formed of perpendicular, or over-hanging rocks, from 40 to 60 feet high, against which, this being the windward part of the island, the swell beats violently. In one place, where there were a few low rocks about 30 feet from the shore, they had erected a kind of ladder. Two long poles, one tied to the end of the other, reached from these rocks to the top of the cliffs. Two other poles, tied together in the same manner, were fixed parallel to the first two, and about four or five feet distant from them. Strong sticks, eight or ten feet long, were laid across these at right angles, and about two or three inches apart, which were fastened to the long poles by the *ie*, the tough fibrous roots of a climbing sort of plant, found in the woods, and thus formed the steps of this ingenious and useful ladder. The canoes of the place were small and light, seldom carrying more than one man in each. A number were just landing, as we arrived at the place. Two men went down and stood close to the water's edge, on the leeward or southern side of the rock. The canoes were paddled up one at a time. The person in each then watching a convenient opportunity, rowed swiftly to shore, when the rolling billow carried the canoe upon a rock, and it was seized by two men, who stood ready to receive it. At the same instant that it was grasped on each side by the men on the rock, the one in the canoe, who steered it, jumped into the sea, swam to the shore, and helped them carry it up the ladder to the top of the cliff, where they placed it upon some curiously carved stools, and returned to the rocks to bring up another in the same manner. In this way five or six were brought up while we were looking at them. Mr. Ellis took a sketch of their useful contrivance. We then walked to the house of the head-man, which was large, and contained several families. A considerable number of people soon gathered round us, and when they had

expressed their wishes to hear what we had to say, Mr. Ellis addressed them for about half an hour.

Leaving Kehena, we walked on to Kamaiti, a pleasant village, standing on a gently sloping, verdant valley, and shaded by some large cocoa-nut trees. Here we stopped to take our breakfast, having travelled about four hours and a half.

The hospitable inhabitants, at the request of our guide, soon brought us some fresh fish, a nice hog, and potatoes and taro, of which we made a good repast. The people, who were not employed on their plantations, or in fishing, were then assembled, and addressed from Psalm lxxvii, 7. Considerable conversation followed, and they detained us sometime to answer their inquiries, or to explain more fully the things that had been spoken. After spending about half an hour with 300 of them, in this manner, we took our leave, and pursued our journey. Our path from Kaimu had been smooth and pleasant; but shortly after leaving Kamaili, we passed a very rugged tract of lava, nearly four miles across. The lava seemed as if, broken to pieces while cooling, it had continued to roll on like a stream of large scoria, or cinders. Our progress across it was slow and fatiguing. On our way, our guide pointed out Karepa, an ancient heiau, formerly dedicated to Tu and Rono, and built in the days of Teavemauhiri and Tanakini, kings of this part of the island. About half past one, we arrived at Opihikao, another populous village situated within a short distance of the sea. The head-man, Karai-koa, brought out a mat, spread it under the shade of a kou tree in front of his door, and invited us to sit down and rest, as the sun was vertical, and travelling laborious. We seated ourselves beside him, and so soon as he learned from Makoa the nature of our errand, he sent of his own accord, and collected the people to hear what we had to say to them. When they had assembled, we stood up and sung a hymn, after which one of our number

preached to them from Job xxi, 15. The preacher was frequently interrupted by the natives, exclaiming, "*Owau kahi e malama ia Jehova; e ake au i ora ia Jesu Kraist*; (I am one that will serve the Lord; I desire to be saved by Jesus Christ.)

We spent some time with them after the service was concluded, and then walked on two miles, principally through cultivated grounds, to Kauaea, where we stopped again. About 300 people, excited probably by curiosity, soon collected around us, to whom Mr. Thurston preached. We afterwards sat down, and talked some time with them, and then resumed our walk through the district of Malama, the inland part of which was inundated by a volcanic eruption about 35 years since. The part over which we passed being nearer the sea, than that which the lava had overflowed, was covered with soil, and smiling with verdure. Near 5 P. M. we reached Keahialaka, the residence of Kinao, chief of Puna. We found him sick, and felt anxious to be serviceable to him; yet we did not like, at so early an hour, to halt for the night. We therefore divided our party; Mr. Ellis to stop with the sick chief, and Messrs. Thurston and Bishop to go on to a village at the east point, about two miles distant. When they reached Pualaa, the above-mentioned village, they were kindly welcomed by the head man, who soon had the people of the place collected at their request, and to them Mr. Thurston proclaimed the news of salvation through Jesus Christ. The chief furnished the travellers with a hospitable supper, and comfortable lodgings.

Just before the setting of the sun, Mr. Ellis preached to the people at the village where he stopped, and spent the evening with the chief, who was afflicted with a pulmonary complaint, and was almost reduced to a skeleton, earnestly recommending him to fly to Jesus, the great Physician of souls. He seemed at first much attached to the superstitions of his ancestors; said he had performed every

ceremony that he thought likely to be of any avail, and would do any thing to live: but added, "*E make paha auanei*," (perhaps I must soon die.) The love of the Saviour, and his suitableness to the case of the poor chief, were repeatedly pointed out, and he was requested rather to seek unto Him, for the salvation of his soul, than to priests and incantations of sorcerers, for the prolongation of his mortal life, which, although of infinitely less moment than the well-being of his soul, was yet entirely beyond their power. He listened attentively, and, at a late hour, requested Mr. Ellis to pray for him to Jesus Christ. The family collected during the time of prayer, at the close of which the chief lay down on his mat, but said he could not sleep.

We were fatigued with the labours of the day, though we had not travelled so far as usual. The country had been much more populous, than any we had passed since leaving Kona, and we felt thankful for the opportunities, that we had this day enjoyed, of speaking to so many, respecting those things which concern their everlasting peace. May the Holy Spirit water the seed this day sown.

7th. Messrs. Thurston and Bishop conducted morning worship with the people, who, at an early hour, crowded the house where we had lodged. And Mr. Ellis, having spent some time in endeavoring to inform the dark mind of the dying chief, on points of the last importance, again directed him to that compassionate Saviour, who invites all to come to him, relieves even those who apply at the eleventh hour, and is able to save to the uttermost those who trust in his mercy; after which he prayed with him, and his family, and then joined Messrs. Bishop and Thurston at Pualaa, where we took our breakfast.

We spent the forenoon in conversation with the people of the place. Two or three old men, who, we afterwards learned, were priests, seemed to dis-

pute what we said about Jehovah's being the only true God, and the Christian the only true religion.

They said they thought their *tao* (tradition) respecting Tu, Tanaroa, Rono, or Orono, and Tairi, were as authentic as the accounts in our book, though ours, from the circumstance of their being written, or as they expressed it, "*hana pa ia i ka palapala*," (made fast on the paper,) were better preserved, and more *akaaka*, (clear, or generally intelligible.) To this we replied at some length; after which the old men ceased to object, but continued to withhold their assent. Numbers sat around, and seemed interested in the discussion. We continued talking to them on the subject of their traditions, one of which we wrote down as they repeated it.

About half past eleven, we took leave of them, and directed our way across the eastern point. A most beautiful and romantic landscape presented itself on our left as we travelled out of Pualaa. The lava was covered with a tolerably thick layer of soil, and the verdant plain, extending several miles towards the foot of the mountains, was agreeably diversified by groups of picturesque hills, originally craters, but now clothed with grass, and ornamented with clumps of trees. The natives informed us, that three of these groups, Honuaura, Malama, and Mariu, being contiguous, and joined at their base, arrested the progress of an immense torrent of lava which, in the days of Taraiopu, the friend of Captain Cook, inundated all the country beyond them. We soon left this cheerful scenery, and entered a rugged tract of lava, over which we continued our way till about 2 P. M., when we reached Kapoho. A cluster, apparently of hills, three or four miles round, and as many hundred feet high, with deep indented sides, overhung with trees, and clothed with herbage, standing in the midst of a barren plain of lava, attracted our attention. We walked through the gardens that encircled its base, till we reached the south-east side, where it was considerably lower than on the northern parts.

Here we ascended what appeared to us to be one of the hills, and, on reaching the summit, were agreeably surprised to behold a charming valley opening before us. It was circular, and open towards the sea. The outer boundary of this natural amphitheatre was formed by an uneven ridge of rocks covered with soil and vegetation. Within these was a smaller circle of hills equally verdant, and ornamented with trees. The sides of the valley, which gradually sloped from the foot of hills, were almost entirely laid out in plantations, and enlivened by the cottages of their proprietors. In the centre was an oval hollow, about half a mile across, and probably two hundred feet deep, at the bottom of which was a beautiful lake of brackish water, whose margin was in a high state of cultivation, planted with taro, bananas, and sugar-cane. The steep, perpendicular rocks, forming the sides of the hollow, were adorned with tufts of grass, or blooming, pendulous plants; while, along the narrow and verdant border of the lake at the bottom, the bread-fruit, the *kukui*, and the *ohia* trees, appeared, with now and then a lowly native hut standing beneath their shade. We walked to the upper edge of the rocks, that form the side of the hollow, where we viewed with pleasure this singularly beautiful scene. The placid surface of the lake, disturbed only by the boys and girls, diving and sporting in its waters; the serpentine walks among the luxuriant gardens along its margin; the tranquil occupations of the inhabitants, some weaving mats, others walking cheerfully up and down the winding paths among the steep rocks; the sound of the cloth-beating mallet, from several directions; and the smiling gaiety of the whole; contrasted strongly with the panorama we had recently beheld at Kirauea. Yet we felt persuaded, that this now cheerful spot had once presented a similar spectacle, less extended perhaps, but equally appalling.

The traditions of the people informed us, that the valley itself was originally a crater, the indented rocks along the outer ridge forming its rim, and

the opening towards the sea its mouth. But had tradition been silent, the volcanic nature of the rocks, the structure of the large basin, in which we were standing, and the deep hollow in the centre, which we were viewing, would have carried conviction to every beholder, that it had once been the seat of volcanic fires. We asked several natives of the place, if they had any account of the king, in whose reign it had burned, or if they knew any songs, or traditions, in which it was stated how many kings had reigned in Hawaii, or how many chiefs had governed Puna, either since it first broke out, or since it became extinct; but they could give us no information on these subjects. They told us the name of the place was *Kapoho*, (the sunken in,) and of the lake *Ka wai a Pele*, (the water of Pele;) and that it was one of the places, from which the volcanic goddess threw rocks and lava after Kahavari. The saltness of the water in the extinguished volcano, proves the connexion of the lake with the sea, from which it was about a mile distant; but we could not learn that it was at all affected by the rising or falling of the tides.

Mr. Thurston entered into conversation with the people standing by, while Mr. Ellis took a sketch of the valley. About 3 o'clock we resumed our journey, and soon reached Kula, a romantic spot where Kahavari took leave of his sister. The hill on which he was sliding when he incurred the displeasure of the terrible goddess, and the spot where he rested and first saw her pursuing him, were visible.

The traditionary story of his encounter with Pele, is so interesting, that we think we shall be pardoned for inserting it.

In the reign of Keariikuku, an ancient king of Hawaii, Kahavari, chief of Puna, and one of his *Punahele* (favourite companions,) went one day to amuse themselves at the *horua*,* on the sloping side

* The *horua* has, for many generations, been a popular amusement throughout the Sandwich Islands, and is still practised in several places. It consists in sliding

of a hill, which is still called *ka horua ana o Kahavari* (the sliding place of Kahavari.) Vast numbers of the people collected at the bottom of the hill to witness the game; and a company of musicians and dancers repaired to the spot to add to the amusement of the spectators.

The buskined youths had begun their dance, and, amidst the sound of the drums and the songs of the musicians, the *horua* commenced between Kahavari and his favourite. Pele, the goddess of the volcano, came down from Kirauea to witness the sport. She stood on the top of a hill, in the form of a woman, and challenged Kahavari to slide with her. He accepted the offer, and they set off together down the hill. Pele, less acquainted with the art of balancing herself on the narrow sledge than her rival, was beaten, and Kahavari was applauded by the spectators as he walked back up the sides of the hill. Before they started again, Pele asked him to give her his *papa*. He, supposing from her appearance, that she was no more than a common woman, said "*Aore,*" (No;) "are you my wife that you should obtain my sledge?" and as if impatient at being delayed, adjusted his *papa*, ran a few yards to take a spring, and then, with all his strength, threw himself upon it, and shot down the hill. Pele, incensed at his answer, stamped on the ground,

down a hill on a narrow sledge; and those, who, by strength or skill in balancing themselves slide farthest, are considered victorious. The *papa*, or sled, is composed of two narrow runners, from seven to twelve or eighteen feet long, two or three inches deep, highly polished, and, at the foremost end, tapering off from the under side to a point at the upper edge. These two runners are fastened together by a number of short pieces of wood laid horizontally across. To the upper edge of these short pieces two long tough sticks are fastened, extending the whole length of the cross pieces, and about five or six inches apart. Sometimes a narrow piece of mat is fastened over the whole upper surface, except three or four feet, at the foremost end, though in general only a small part, for the breast to rest on, is covered. At the foremost end there is a space of about two inches between the runners, but they widen gradually towards the hinder part, where they are distant from each other four or five inches. The person about to slide, grasps the small side-stick firmly with his right hand somewhere about the middle, runs a few yards to the brow of the hill, or starting place, where he grasps it with his left hand, and, at the same time, with all his strength, throwing himself forward, falls flat upon it, and slides down the hill, his hands retaining their hold of the side-sticks, and his feet being fixed against the hindmost cross-piece of the sled. Much practice and address is necessary to assume and keep an even balance on so narrow a vehicle; yet a man accustomed to the sport, will throw himself with velocity and apparent ease 150 or 200 yards down the side of a gradually sloping hill.

and an earthquake followed, which rent the hill in sunder. She called, and fire and liquid lava arose, and assuming her supernatural form, with these irresistible ministers of vengeance she followed down the hill. When Kahavari reached the bottom of the hill, he saw Pele, accompanied by thunder and lightning, earthquake and streams of burning lava, closely pursuing him. He took up his broad spear, which he had stuck in the ground at the beginning of the game, and, accompanied by his friend, fled for his life. The musicians, dancers, and crowds of spectators, were instantly buried beneath the fiery torrent, which, bearing on its foremost wave the enraged goddess, continued to pursue Kahavari and his friend. They ran till they came to an eminence called Buukea. Here Kahavari threw off his *tuirai*, cloak of netted *ti* leaves, and proceeded towards his house, which stood near the shore. He met his favourite hog, Aroipuaa, saluted him by touching noses, and ran to the house of his mother, who lived at Kukii, saluted her by touching noses, and said, "*Aroha ino oe; eia ihonei paha oe e make ai; ke ai mainei Pele*; (Compassion great to you; close here, perhaps, is your death; Pele comes devouring.) Leaving her, he met his wife, Kanakawahine. He saluted her. The burning torrent approached, and she said, "Stay with me here, and let us die together." He said, "No, I go, I go." He then saluted his two children, Paupouru and Kaohe, and said, "*Ke ue nei au ia orua*" (I grieve for you two.) The lava rolled near, and he ran till a deep chasm arrested his progress. He laid down his spear, and on it walked safely over. His friend called out for his help. He held out his spear over the chasm; his companion took hold of it; and he drew him securely over. By this time, Pele was coming down the chasm with accelerated motion. He ran till he reached the place where we were sitting. Here he met his sister, Koae, but had only time to say "*aroha oe*," (alas for you!) and then ran on to

the sea-shore. His younger brother had just landed from his fishing canoe, and had run up to his house to provide for the safety of his family, when Kahavari arrived. He and his friend leaped into it, and with his broad spear paddled out to sea. Pele, perceiving he had escaped, ran to the shore, and hurled with prodigious force huge stones and fragments of rocks after him, which fell thickly around, but did not strike his canoe. When they had paddled a short distance from the shore, the *kumukahi* (east wind) sprung up. He fixed his broad spear upright in the canoe, which answering the double purpose of mast and sail, he soon reached the island of Maui. Here they rested one night, and proceeded to Ranai. On the day following he removed to Morokai, and from thence to Oahu the abode of Koronohairaaui, his father, and Kanewahineheaho, his sister, to whom he related his disastrous perils, and with whom he took up his permanent abode.

The above simple tale is a tolerable specimen of many of their traditions, though it is among the least marvellous of the many fabulous stories we have met with; and in it we think truth and fiction may easily be separated. A sudden and unexpected eruption of a volcano, when a chief and his people were playing at *horua*, is probably its only foundation. The natives pointed out a number of rocks in the sea, which they said were thrown by Pele to sink the canoe in which Kahavari escaped.

After travelling a short distance, we saw the *bu o Kahavari* (hill of Kahavari,) the place where he stopped, after sliding down hill, and perceived the goddess pursuing him. It was a black, frowning crater about 100 feet high, with a deep gap in its rim on the eastern side, from which the course of the current of lava could be very distinctly traced. Our way now lay over a rugged tract of country. Sometimes, for a mile or two, we were obliged to walk along on the top of a wall four feet high, and about three feet wide, formed of the large fragments of lava that had

been collected from the surface of the enclosures, which these walls surrounded. We were, however, cheered with a beautiful prospect; for the land, which rose gradually towards the mountains a few miles to the westward of us, presented an almost enchanting appearance. The plain was covered with verdure, and, as we advanced, a woody eminence, probably some ancient crater, frequently arose from the gently undulated surface, while groups of hills, clothed with trees of various foliage, agreeably diversified the scene. The shore, which was about a mile to the eastward of us, was occasionally lined with the spiral pandanus, the waving cocoa nut grove, or the clustering huts of the natives. At half past four we reached Kahuwahi, where we sat down, and took some refreshment, while Makoa collected the people of the place together. About 150 assembled round the door, and Mr. Ellis preached to them. After conversing some time, we walked on, in an inland direction, to Honoruru, a small village situated in the midst of a wood, where we arrived just at the setting of the sun.

Whilst the kind people at the house where we put up were preparing our supper, we sent and invited the people of the next village to come and hear the word we had to speak to them. They soon arrived, the large house in which we had taken up our lodgings was filled, and a discourse was delivered from John xii, 46; *I am come a light into the world*, &c. Soon after the service was ended, they brought us a baked pig, and some taro and potatoes for supper. We afterwards spent an hour in conversation with them, conducted our evening prayers in the native language, and then lay down to rest.

Sth. We arose early, and Mr. Thurston conducted morning worship with the friendly people of the place. Mr. Ellis was considerably indisposed. However, soon after 6 A. M. we left Honoruru, and travelling slowly towards the sea-shore,

reached Waiakaheula, where Mr. E. was obliged to stop, and lie down under the shade of a canoe house near the shore. Messrs. Thurston and Bishop walked up to the settlement, about half a mile inland, where the former preached to the people.

We had seen the eastern division of Hiro yesterday afternoon, and Mr. Bishop hoping to reach Waiakea in a few hours, left Mr. Thurston and the natives with Mr. Ellis, and proceeded thither. He was much deceived as to the distance; for it was 3 o'clock in the afternoon when he arrived at Kaau, where the natives tried to persuade him to stay till morning, as they did not think he could reach Waiakea before night. However, he kept on with increased speed, in hopes of getting at least a sight of Waiakea before dark. But in this he was disappointed, for the sun sunk behind Mauna Kea, and darkness overshadowed the landscape, before he had passed the wilderness of pandanas, that stretched along the eastern shore, between Kaau and Hiro. He began to think of stopping for the night beneath the shelter of the surrounding bushes; but the path becoming more beaten indicated his approach to a village. Encouraged by this, he pursued his way, and, about nine o'clock in the evening, reached Waiakea, and entered the house of Maaro, where he found Messrs. Goodrich and Harwood, by whom he was gladly welcomed.

Mr. Ellis by noon was able to proceed with Mr. Thurston. The country was populous, but the houses stood singly, or in small clusters, generally on the plantations, which were scattered over the whole country. Grass and herbage were abundant, vegetation in many places luxuriant, and the soil, though shallow, was light and fertile.

Soon after 5 P. M., they reached Kaau, the last village in the division of Puna. It was extensive and populous, abounding with well cultivated plantations of taro, sweet potatoes, and sugar-cane, and probably owes its fertility to a fine rapid stream,

which, descending from the mountains, runs through it into the sea. It was the second stream they had seen on the island. Having quenched their thirst, they passed over it by stepping on some large stones, and directed their way to the house of the head-man, where they put up for the night. He was absent in the mountain with most of his people, so that Makoa could procure them no provisions. They however succeeded in purchasing a fowl and some potatoes. While their boys were preparing their supper, Mr. Thurston preached to a considerable number of people, who had collected outside of the house; after which they conducted evening worship with the family, who at night furnished them with a clean and comfortable mat for their bed, an accommodation which they did not always enjoy.

9th. The house was early crowded with natives, and, a little before sun-rise, morning worship was conducted as usual.

Some of the people observed in conversation, "We shall never obtain the things of which you have told us, for we are a wicked and unbelieving people." Shortly after the conclusion of the worship, the people offered for sale some curious, deep, oval baskets, with covers, made of the fibrous roots of *ie*. The travellers purchased two, intending to send them home as specimens of native ingenuity.

Leaving the village of Kaau, they resumed their journey, and after walking between two and three hours, stopped in the midst of a thicket to rest and prepare breakfast. The natives produced fire by rubbing two dry sticks together, and having suspended over it a small iron pot, in gipsy style upon three sticks, soon prepared their food.

At half past ten, they resumed their walk, and passing about two miles through a wood of pretty large timber, came to the open country in the vicinity of Waiakea. At 1 P. M. they reached the house of the chief, where they were welcomed by Mr. Goodrich, Messrs. Harwood and Bishop being

absent examining the western part of the district. Maaro, the chief, was very ill, yet he was glad to see them. As our party was now all together, and intended to spend some days in his district, we applied to him for lodgings, and he directed one of his men to conduct us to a house by the sea-side, where he said we could be accommodated as long as we should find it necessary or agreeable to stay. We removed into it, and employed the afternoon in narrating the incidents of our respective journeys, and preparing for the coming Sabbath.

It was exactly a week since Messrs. Goodrich and Harwood had parted from their companions at Kirauea, the great volcano. They had travelled over a pleasant, and not uneven country, well wooded, and abounding with ohelos and strawberries, till they reached the inland district of Ora. They purchased a hog and vegetables of the people, and had the hog dressed that evening. The next day was the Sabbath. Mr. Goodrich was unable to preach in the native language. The people of the place, however, were induced to abstain from work on that day.*

They arrived at Waiakea on Wednesday evening; and ever since had been hospitably entertained by Maaro, the chief.

In the evening, many natives, attracted by curiosity, came to our house. We conversed some time with them, and when they went away, invited them to attend public worship on the morrow.

* About six months afterwards, Messrs. Ellis, Ely, Chamberlain, and Dr. Blatchely passed through Ora, on their way to the volcano, when Mr. Ellis preached to the people, not only at this place, but also at the several places where they stopped both in going and returning. Frequent and interesting conversations were held, which were often continued from sunset till nearly daylight. As might be expected, the people were deplorably ignorant, but seemed as much interested in the truth as any we had met with. At one place where the salvation of the soul and life eternal through Jesus Christ, was the topic, they said, "Our fathers, from time immemorial, and we, ever since we can recollect any thing, have been seeking the *ora roa* (enduring life,) or a state in which we should not die; but we have never found it; yet perhaps this is it, of which you are telling us."

CHAPTER VIII.

Public worship at Waiakea.—Conversation with a priestess of Pele.—Opinion of natives at Waiakea respecting the permanent residence of the missionaries there.—Former customs on Wairuku river.—Waiakea bay.—Voyage to Laupahoehoe.—Description of a double canoe.—Temple of Pele.—Journey across the mountains to Towaihae.

DENSE fogs and heavy rains are more frequent at Waiakea, and over the whole division of Hiro, than in any other part of the island. We were therefore, not surprised at beholding the district and coast enveloped in mist, and experiencing frequent showers of rain through the earlier part of the day. Between 9 and 10 in the forenoon, however, the fog cleared off, and the sun shone brightly on the glowing landscape.

Shortly after 10 o'clock, the chiefs and people, in considerable numbers, assembled in a large house adjacent to that in which we resided, agreeably to the invitation of the last evening. Mr. Ellis preached from this text, "Happy is that people whose God is the Lord." The attention was not so good as that generally given by the congregations we had addressed. Many, however, quietly listened till the service was over. As we arose to depart, an old woman, who, during the discourse, sat near the speaker, and had listened very attentively, all at once exclaimed, "Powerful are the gods of Hawaii, and great is Pele, the goddess of Hawaii; she shall save Maaro," (the sick chief, who was present.) Another began to cantillate a song in praise of Pele, to which the people generally listened, though some began to laugh. We supposed they were intoxicated, and therefore took no notice

of them. But on our leaving the house, some of our people told us they were not *ona i karuma*, (drunk with the rum,) but inspired by the *akua*, goddess of the volcano; or that one of them was Pele herself in the form of one of her priestesses. On hearing this, Mr. Ellis turned back into the house, and when the song was ended, immediately entered into conversation with the principal one, by asking her, if she had attended to the discourse, that had been delivered there. She answered that she had listened, and understood it. Mr. Ellis then asked, if she thought Jehovah was good, and those happy, who made him their God. She answered, "He is your good God, (or best God,) and it is right that you should worship him; but Pele is my god, and the great god of Hawaii. Kirauea is the place of her abode. Ohiaotelani (the northern peak of the volcano,) is one corner of her house. From the land beyond the sky, in former times, she came." She then went on with a song which she had thus began, giving a long account of the deeds and honours of Pele. This she pronounced in such a rapid and vociferous manner, accompanied by such violent gestures, that only here and there a word could be understood. Indeed, towards the close, she appeared to lose all command of herself. When she had finished, Mr. Ellis told her she was mistaken in supposing any supernatural being resided in the volcano; that Pele was a creature of their own invention, and existed only in the imaginations of her *kahu*, or devotees; adding, that volcanoes, and all their accompanying phenomena, were under the powerful controul of Jehovah, who, though uncreated himself, was the Creator and Supporter of heaven and earth, and every thing she beheld. She replied, that it was not so. She did not dispute that Jehovah was a God, but that he was not the only God. Pele was a god, and dwelt in her, and through her would heal the sick chief then present. She wished him restored, and therefore came to visit him. Mr.

Ellis said he too wished Maaro to recover; but if he did recover, it would be by the favour of Jehovah, and that he hoped he would acknowledge him, and seek to him alone, as he was the only true Physician, who could save both body and soul, making the latter happy in another world, when this world, with all its volcanoes, mountains, and oceans, should cease to exist.

He then advised her, and all present, to forsake their imaginary deity, whose character was distinguished by all that was revengeful and destructive, and accept the offers Jehovah had made them by his servants, that they might be happy here, and escape that everlasting death that would overtake all the idolatrous and wicked.

Assuming a haughty air, she said "I am Pele, I shall never die. And those who follow me, when they die, if part of their bones be taken to Kirauea, will live with me in the bright fires there." Mr. Ellis said, "Are you Pele?" She replied, "Yes;" and was proceeding to state her powers, &c when Makoa, who had till now stood silent, interrupted her, and said, "It is true you are Pele, or some of Pele's party. And it is you that have destroyed the king's land, devoured his people, and spoiled the fishing grounds. Ever since you came to the island, you have been busied in mischief. You spoiled the greater part of the island, shook it to pieces, or cursed it with barrenness by inundating it with lava. You never did it any good. And if I were the king, I would either throw you all into the sea, or banish you from the islands. Hawaii would be quiet, if you were away."

This was rather unexpected, and seemed to surprise several of the company. However the pretended Pele said, "Formerly we did overflow some of the land; but it was only the land of those who were rebels, or were very wicked people. Now we abide quietly in Kirauea." She then added, "It cannot be said, that, in these days, we destroy the

king's people." She then mentioned the names of several chiefs, and asked, "Who destroyed these? Not Pele, but the rum of the foreigners, whose God you are so fond of. Their diseases and their rum have destroyed more of the king's men, than all the volcanoes on the island." Mr. Ellis told her, he was sorry that their intercourse with foreigners should have introduced among them diseases, to which they were strangers before, and that he hoped they would also receive the advantages of Christian instruction and civilization, which the benevolent in those countries, by which they had been injured, were now so anxious to impart; that intoxication was wholly forbidden by Jehovah, the God of Christians, who had declared that no drunkard should enter the kingdom of heaven. He then told her, he was sorry to see her so deceived, and attempting to deceive others. Or, if she knew her pretensions were false, he recommended her to consider seriously the consequences of idolatry, and cease to deceive others; to recollect that she would one day die; that God had given her opportunity of hearing his love to sinners in the gift of his Son; and that, if she applied to him for mercy, although now an idolatrous priestess, she might be saved; but if she did not, a fearful doom awaited her. "I shall not die," she exclaimed, "but *ora no*," (live spontaneously.) After replying to this, Mr. Ellis retired; but the spectators, who had manifested by their countenances, that they were not uninterested in the discussion, continued in very earnest conversation for some time.

The name of the priestess, we afterwards learned, was Oani. She resided in a neighbouring village, and had, that morning, arrived at Waiakea, on a visit to Maaro.

A number of people, as they left the place of public worship came to our house, and talked some time on the blessedness of those, who worship and obey Jehovah. They said it was very good, and if

the king were to come, or send them word, they would build a house for a missionary, a school-house, and chapel, and also observe the Sabbath day.

In the afternoon, Mr. Thurston preached at the same place to an attentive congregation. Mr. Ellis, accompanied by Mr. Bishop, walked over to Pona-hawai, where Makoa collected upwards of one hundred people at the head-man's house, to whom Mr. Ellis preached from Romans x, 3; "Whosoever shall call upon the name of the Lord, shall be saved." The whole assembly gave good attention, frequently interrupting the speaker by their exclamations. A grey-headed man, who sat near the door, listened with apparent interest during the whole service, and when, towards the close, it was stated, that those, who in faith called on the Lord would, in another world, obtain everlasting life, he exclaimed, "My days are almost ended. That cannot be for me. Can an old man live forever?" He was told that Jesus was willing to save the souls of all who humbly and sincerely come to him, both old and young, and that he would give eternal life to as many as believed on his name. When the exercises had ended, they congratulated each other on the news they had heard, said it was good, and added, "Let us all attend to it. Who is there that does not desire eternal life in the other world?" They afterwards made many inquiries about the Sabbath day, prayer, &c. and asked if they should not be visited again. Messrs. Bishop and Ellis told them it was probable that teachers would come and reside permanently among them. On their way home, the missionaries called on Maaro, whom they found very ill. One of his children was also sick, and seemed near dying. They regretted that they had no suitable medicine to administer either to the suffering chief, or his child.

11th. The morning was cloudy with rain, which did not clear off till about 10 A. M. The greater part of the day we employed in examining the

district and harbour. We were highly gratified with the fertility of the soil, and the luxuriance of the vegetation. In the afternoon, we waited on Maaro, the chief, to ask his opinion respecting the missionaries settling permanently in his neighbourhood. He said, perhaps it would be well; that if the king and chiefs approved of it, he should desire it. We asked him if he would protect and patronize missionaries and their families, provided the king and chief approved of their settling at Waiakea. He answered, "Yes certainly;" and at the same time pointed out several places where they might build their houses. We told him that the king, Karaimoku, Kaahumanu, and the governor, approved of instructors coming to teach the people of Waiakea, but that we were also desirous to obtain his opinion before any arrangements were made for the removal of the missionaries from Oahu. He again repeated, that he thought it would be a good thing, and that if the missionaries came with the approbation of the king and chiefs, he should be glad to witness their arrival. We then took leave of Maaro and the chiefs that were with him. Messrs. Thurston and Bishop walked to the opposite side of the bay, where Mr. Ellis had preached yesterday, and Mr. Thurston preached to an attentive congregation of about 60 people. The head-man afterwards expressed a strong desire to be instructed, and said all the people would like to learn the palapala, and keep the Sabbath day.

While these were on the western shore, Mr. Ellis visited several houses on the eastern side, and entered into conversation with the people on the subject of missionaries coming to reside among them. In general they approved, saying they had dark minds needing instruction. Some, however, who seemed to doubt the propriety of foreigners coming to reside permanently among them, said they had heard that in several countries where foreigners had intermingled with the original natives, the latter had soon

disappeared, and should missionaries come to live at Waiakea, perhaps the land would ultimately become theirs, and the *kanaka maore* (natives) cease to be its occupiers. Mr. Ellis told them, that the residence of missionaries among them, so far from producing such a result, was especially designed, and eminently calculated, to prevent a consequence so melancholy. Their sanguinary wars, he continued, their extensive and cruel practice of infanticide, their frequent intoxication, and their numerous diseases, partly gendered by vicious habits, had, according to their own account, diminished the population of the island three fourths, within the last forty years; and from the destructive operation of these causes, there was every reason to fear the Hawaiian people would soon be annihilated, unless some antidote was found, some powerful barrier opposed, to their depopulating effects. There was none, he added, so strong, as the moral restraints of Christianity, none so efficacious, as instruction and civilization, and above all the principles and doctrines of the Bible, which they could not become acquainted with, but by the residence of missionaries among them. Such, he informed them, was the opinion of the patrons of missions, who, anxious to ameliorate their wretchedness, preserve from oblivion the remnant of the people, place them among the nations of the earth, and direct them to the enjoyment of civilized life, and the participation of immortality and happiness in another world, had sent them the word of God, and missionaries to unfold to them, in their own language, its divine and invaluable truths. At the close of his interview, some again repeated that it would be a good thing for missionaries to come; others said, perhaps it would, perhaps not.

12th. Having been informed by our guide, that travelling along the coast to the northward, would be tedious and difficult, on account of numerous deep ravines that intersect the whole extent of Hiro and Kamakau, it seemed desirable to take a canoe as far as Laupa-

hoehoe, by which we should avoid some of the most difficult parts of the coast. As soon as the rain had ceased, and the fog cleared off, Mr. Ellis waited on Maaro to inquire if he could furnish him with one. The chief said, he had not a double canoe at his command, or he would cheerfully provide one. Mr. Ellis therefore walked on to Pueo, on the western shore, where, for six dollars, he hired one of Kapapa, chief of the place, to take them between twenty and twenty-five miles.

Returning from Pueo, Mr. Ellis visited Wairuku, a beautiful stream of water flowing rapidly over a rocky bed, with frequent falls, and many places eligible for the erection of water-mills of almost any description. Makoa and the natives pointed out a square rock in the middle of the stream, on which, during the reign of Tamehameha, and of former kings, a toll used to be paid by every traveller who passed over the river. Whenever any one approached the stream, he stood on the brink, and called to the collector of the toll, who resided on the opposite side. He came with a broad piece of board, which he placed on the rock above mentioned. Whatever articles had been brought for the toll, were then deposited on the board, and, if satisfactory, the person was allowed to pass over. It did not appear that any uniform toll was required, the amount or value being generally left to the collector. The natives said, it was principally regulated by the rank or number of those who passed over. In order the better to accommodate passengers, all kinds of permanently valuable articles were received. Some paid in native tapa, and mats or baskets, others paid a hog, a dog, some fowls, a roll of tobacco, or a quantity of dried salt fish.

The river Wairuku was also distinguished by the markets, or fairs, held at stated intervals on its banks. At those times, the people of Puna and the desolate shores of Kau, even from the south point

of the island, brought mats, *mamake*,* tapa, and vast quantities of dried salt fish, which was arranged along on the south side of the ravine. The people of Hiro and Hamakua, as far as the north point, brought hogs, tobacco, tapa, and *ai pa*,† which were collected on the north bank. From bank to bank the traders shouted to each other, and arranged the preliminaries of their bargains. From thence the articles were taken down to the before-mentioned rock in the middle of the stream, which, in this place, is almost covered by huge stones. Here they were examined by the parties immediately concerned, in the presence of the collectors, who stood on each side of the rock, and were the general arbiters, in the event of any disputes arising. To them, also, was committed the preservation of good order during the fair, and they of course received a suitable remuneration from the different parties. On the above occasions, the banks of Wairuku must often have presented an interesting scene, in the bustle of which the clerks of the market must have had no inconsiderable share. According to the account of the natives, this institution was in force till the accession of Rihoriho, the present king; since which time it has been abolished.

In the afternoon, Mr. Ellis called on Maaro, and found him very ill, and averse to conversation. His wives sat in the same room playing at cards, and apparently too intent on their game to be easily diverted.

13th. This morning we examined some of the eastern parts of the bay. Mr. Ellis also visited the sick chief. When he arrived at the house in which

* *Mamake* is a remarkably strong black or brown native cloth, for the manufacture of which the inhabitants of Ora, and some other inland parts of Puna, are celebrated throughout the whole group of the Sandwich Islands. It is made of a variety of the *morus papyrifera*, which grows spontaneously in the above neighbourhood.

† *Ai pa* (hard food.) A kind of food made of baked taro pounded together without any water. When properly prepared, it will remain some months without injury. Before being used, it is generally beat up again with a large quantity of water, and is then called *poe*, and is the principal article of food in all the islands.

he had left him yesterday, and inquired where Maaro was, they said he had been removed, that the house where he then was, was *tabu*, and the tabu would be broken, if Mr. Ellis should go there. They refused to tell where the chief was, but did not attempt to prevent Mr. Ellis from going in search of him. After travelling a mile and a half inland, he reached the house where he lay, and was immediately invited to enter. The chief seemed to have less pain than yesterday, and was much more communicative. He said the native doctors had brought him there in order to try the effect of medicines, which he trusted would give relief. Mr. Ellis told him he hoped they would, said it was right to use every lawful means for the recovery of health; but cautioned him particularly against having recourse to the incantations of the priests, or making any offerings to their former gods, as that was not only foolish and useless, but offensive to the great God of heaven, the author of all our mercies, with whom alone were the issues of life and death. He made no reply, but turned the conversation, by saying, he regretted that he was not able to furnish us with a canoe, and that his sickness had not allowed him to be more with us. He was told that the missionaries also lamented, that they had not had more opportunities of telling him of Jesus Christ, the Saviour of both body and soul, and of endeavouring to impress his mind with the necessity of an early application for the pardon of his sins, and the salvation of his spirit. When Mr. Ellis left him, he said he would think of these things, and, should he get better, would attend himself to instruction, and use his influence to induce his people to attend also.

During the day, we examined various parts of the district on the eastern side, and sounded in several places along the channel leading to the bay.

The district of Waiakea, and the bay of the same name, (the Whyeatea bay of Vancouver,) forms the southern boundary of the division of Hiro, is situ-

ated on the north-east coast of Hawaii, and distant about twenty or twenty-five miles from the eastern point of the island. The highest peak of Mouna Kea bears due west from the sandy beach at the bottom, or south end of the bay. In the centre, or rather towards the south-east side, is a small island connected with the shore by a number of rocks, and covered with cocoa-nut trees. South-west of this small island, the native vessels usually anchor, and they are thereby sheltered from all winds to the eastward of north-east. The bottom is good, across the whole extent of the bay, but the western side is more exposed to the prevailing trade winds. There is a shoal extending perhaps two miles from the above-mentioned island. It is therefore necessary, in going into the harbour, to keep near the western shore, which is very bold. The water is deep, and the passage free from rocks. There are three streams of fresh water, which empty themselves into the bay. One is on the western angle, and is called Wairuku. It rises among the summits of Mouna Kea, and, after taking a circuitous course for several miles, runs rapidly into the sea. Two others, called Wairama and Waiakea, rise in springs boiling up through the hollow of the lava, at a short distance from the shore, fill several large fish ponds, and afterwards run down to the sea. Waiakea is tolerably deep, and is navigated by canoes and boats a considerable distance inland.

The face of the country in the vicinity of Waiakea, is the most beautiful we have yet seen, which is probably occasioned by the humidity of the atmosphere, the frequent rains that fall here, and the long repose the district has experienced from volcanic eruptions. The light and fertile soil is formed by decomposed lava, with a considerable portion of vegetable mould. The whole is covered with luxuriant vegetation, and the greater part of it formed into plantations, where plantains, bananas, sugar-cane, taro, potatoes, and melons, come to the greatest per-

fection. Groves of cocoa-nut and bread-fruit trees are seen in every direction, loaded with fruit, or clothed with luxuriant foliage. The houses are, for the most part, larger and better built, than those of many districts, through which we had passed. We thought the people generally industrious; for, in several of the less fertile parts of the district, we saw small pieces of lava thrown up in heaps, and potatoe-vines growing very well in the midst of them, though we could scarcely perceive a particle of soil. There are plenty of ducks in the ponds and streams, at a little distance from the sea; and several large ponds or lakes literally swarm with fish, principally of the mullet kind. The fish in these ponds belong to the king and chiefs, and are *tabu*, from the common people. Along the stone walls, which partly encircle these ponds, we saw a number of small huts, where the persons reside, who have the care of the fish, and are obliged frequently to feed them with a small kind of muscle, which they procure in the sand around the bay.

The district of Waiakea, though it does not include more than half the bay, is yet extensive. Kukuwau, in the middle of the bay, is its western boundary, from which, passing along the eastern side, it extends ten or twelve miles towards Kaau, the last district in the division of Puna.

Taking every circumstance into consideration, this appears a most eligible spot for a missionary station. The fertility of the soil, the abundance of fresh water, the convenience of the harbor, the dense population, and the favourable reception we have met with, all combined to give it a stronger claim to immediate attention, than any other place we had yet seen, except Kairua. There are 400 houses in the bay, and probably not less than 2,000 inhabitants, who would be immediately embraced in the operations of a missionary station here, besides the populous places to the north and south, that might occasionally be visited from Waiakea.

In the afternoon, Mr. Ellis preached in front of the house, where we held our worship on the last Sabbath. There were three Marquesians present, who arrived here about three weeks since. After the service was ended, they said it was *maitai*. Mr. Ellis asked them from what island they came. They said, Fatuhiva, (La Magdalena,) and that there were seven white men and two negroes living on their island, but that they did not tell them any thing about Jehovah, or Jesus Christ. Mr. Ellis then asked them, if they thought their countrymen would receive and protect Christian teachers. "Yes," they all answered, "we are sure they would." "But you kill and eat white men: missionaries would not be safe among you." They seemed considerably affected by this observation, and after a moment's pause exclaimed, "O no! O no! You would not injure us, and should never be injured by us."

These strangers, possessing all the vivacity natural to their countrymen, could not fail to excite in our minds the strongest feelings of interest.

While Mr. Ellis conducted worship at Waiakea, Messrs. Bishop and Thurston walked over to Pueo, on the western shore, and Mr. Thurston preached to about 100 of the people at the house of Kapapa, the head-man. When the service was ended, Kapapa accompanied them over to the east side of the bay in the double canoe, which had been hired to convey us to Laupahoehoe.

As we intended to leave Waiakea early in the morning, Mr. Ellis walked up in the evening to pay a farewell visit to Maaro. He found the chief more indisposed, than when he last saw him, restless, and apparently in considerable pain. After spending some time in religious conversation with Maaro and his household, Mr. Ellis took leave of them, and enjoyed a pleasant walk back through the lonely village. The noise of the surf on the distant beach was occasionally heard, the passing breeze caused a frequent rustling among the slender leaves

of the cocoa-nut groves, while the rapid stream rippled over its pebbly bed in several places close by the path. The glimmering lights in the native huts shed their enlivening rays through the thick foliage of the surrounding gardens, and the beating of the drum, and the sound of the hura, with transient intervals between, broke upon the ear from several directions. These last, though far more agreeable than the drunken hallo, the savage war-cry, or the horrid yell, from the mysterious heiau, he yet could not but hope would soon be exchanged for the words of inspired truth, read aloud from the holy Scriptures, or the cheerful hymn of praise, so frequently heard from the lowly cottage, during an evening walk through the happy villages of the Society Islands.

14th. At day break, we conducted our worship with the people, who crowded our house, and then made arrangements for our departure. It was deemed expedient for Mr. Harwood to remain, and return to Oahu in the brig Inore, lying at anchor in the bay, as he would thereby be enabled to transact some business for the mission, and also avoid travelling over the ravines of Hiro and Hamakua, the fatigue of which, on account of his continued lameness, would be more than he was able to bear.

Soon after 6 A. M. we embarked on board our canoe, and passed over the reef to the deep water on the western side of the bay. The weather was calm, and the men laboured with the paddle till about 8, when the *marania* (east wind,) sprang up, and wafted us pleasantly along the shore.

We found our double canoe very convenient, for it had a *pōra*, or stage, raised in the middle, which provided a comfortable seat, and also kept our things above the spray of the sea. The *pōra* is formed by tying slight poles to the *iako*, or cross pieces, that connect the two canoes together, from the foremost *iako* to the one nearest the stern. These cross-pieces are not straight, but bent like a bow, and

form an arch between the two canoes, which raises the pora, or stage, at least two feet higher than the sides of the canoe.

When the breeze sprang up, four of the men laid down their paddles, and attended to the sail, while one man sat in the stern of each canoe with a large paddle to steer. Our canoe, though made of heavy wood, was very thin, and therefore light, and, as the wind increased, seemed at a rapid rate to skim along the tops of the waves.

The canoes of the Sandwich Islands appear eminently calculated for swiftness, being long, narrow, generally light, and drawing but little water. A canoe is always made out of a single tree. Some of them are 70 or 80 feet long, one or two feet wide, and upwards of three feet deep; though their length is seldom more than 50 feet. The body of the canoe is generally covered with a black paint, made by the natives, of various earthy and vegetable substances. On the upper edge of the canoe is sewed, in a remarkably neat manner, a small strip of hard white wood, from six to eight inches in width, according to the size and length of the canoe. These strips meet and close over the top at both stem and stern, and shoot off much water, that would otherwise enter the canoe. All the canoes of these islands are remarkably strong and neatly made, and though not so large as those of New Zealand, the Society Islands, or some of the other islands to the southward, are certainly better made, and would probably paddle or sail faster than either of them. One man will sometimes paddle a single canoe faster than a good boat's crew could row a whale-boat. Their tackling is simple and convenient. The mast generally has a notch cut at the lower end, and is placed on one of the cross-pieces to which it is tied. The sails they now use are made of mats, and cut in imitation of the sprit-sails of foreign boats, which they say they find much better, than the kind of sail they had when first visited by

foreigners. When sailing with a fresh breeze, the ropes from the lower corner of the sail are always loosened, and held in the hands of persons, whose only business it is to keep them properly trimmed. Their paddles, which are large and strong, are generally four or five feet long, have an oval-shaped blade and round handle, and are made of the same hard and heavy wood employed in building their canoes. They are never carved, do not appear handsome, and their weight must make the paddling very laborious.

The face of the country by which we sailed, was fertile and beautiful, and the population throughout considerable. The numerous plantations on the tops or sides of the deep ravines, or vallies, by which they were frequently interspersed, with the meandering streams running down them into the sea, presented altogether a most agreeable prospect. The coast was bold, and the rocks evidently volcanic. We frequently saw the water gushing out of the hollows in the face of the rocks, or running in various cascades from the top to the bottom.

After sailing very pleasantly for several hours, we approached Laupahoe. Although we had come upwards of twenty miles, and had passed not less than fifty ravines, or vallies, we had not seen a spot where we thought it would be possible to land, without being swamped; and although we knew we had arrived at the end of our voyage, we could discover no place, by which it seemed possible to approach the shore, as the surf was beating violently, and the wind blowing directly towards the land. However, when we got within a few yards of the surf, we perceived an opening in the rocks, just wide enough to admit our canoe.

Into this our pilots steered with uncommon address and precision, and before we could look round, we found our canoe on a small beach, a few yards long, entirely defended by the rocks of lava, from the rolling surf on the outside.

It was 1 P. M. when we landed, and walked up to the house of the head-man, where we had a few fish, and some potatoes that we had brought with us prepared for dinner. As soon as we had dined, the people were collected, and Mr. Ellis gave them a short address. They afterwards said they had heard there were missionaries living at Oahu, teaching the king to read, and write, and pray. They had also heard of Jehovah, but not of Jesus Christ. It was compassionate in the great God, they added, to think of them, and send his word among them.

After staying some time, we proposed to proceed, but could not prevail on Makoa to go any further that night. He said we had come far enough for one day, and had better stay till the morning. He also complained of being tired with bailing out the canoe. We knew this was only an excuse, and that the principal reason why he wished to stop was, because the head-man of the place had invited us to remain, and had told us, that if we would spend the night there, he would have a hog and some taro cooked. Makoa could not agree to lose the benefit of this offer; but, as we were refreshed by our dinner, and thought it best to proceed, we thanked the chief for his kindness, and, finding our guide determined to stay there, we took each a blanket, and resumed our journey.

Leaving Laupahoehoe, we ascended the north side of the deep ravine, at the bottom of which the village is situated. We reached the top after climbing between 400 and 500 feet, and beheld a beautiful country before us. Over this we travelled about five miles in a west-north-west direction towards the foot of Mouna Kea, and after passing three deep ravines, reached Humuula, a little before sunset. This retired little village is situated on the edge of the woods extending along the base of Mouna Kea. We directed our steps to the principal house in the village, and invited the people of the neighbourhood to meet us there. They soon collected, and listened

with apparent interest to a short discourse. Many continued with us, in conversation, till a late hour. Our hostess, who was a widow, treated us very kindly, and between seven and eight brought in for our supper a baked pig, and a large dish of taro. This was the more grateful, as it had not been required by Makoa in the governor's name, but was furnished by the genuine feelings of hospitality, which characterize the South-Sea islanders; though not practised so much by the Hawaiians, as by some other tribes in the Pacific; and we believe much less now, than when the Sandwich Islands were first discovered, or during the earlier visits they received. The air was cool through the night, though the thermometer at sunset stood at 73°.

15th. Several members of the family we had lodged with, united with us in our morning worship, after which, we breakfasted nine together. While thus engaged, Makoa arrived with our baggage, and about 8 A. M. we were ready to proceed. Unwilling that our hostess should suffer by her kindness, we presented her with as much blue cotton cloth, as would amply pay for the supper she had generously furnished last evening, and then set out on our journey.

The widely extended prospect of the ocean, and of the shores of Hamakua on our right, which our morning walk afforded, was agreeably diversified by the occasional appearance of the snow-capt peaks of Mouna Kea, seen through the openings of the trees. The body of the mountain was hid by the wood on our left, and the different peaks only appeared like so many distinct hills at a great distance. The highest peak bore S. W. by S. from Humuula. The high land, over which we passed, was generally woody, though the trees were not large. The places that were free from wood, were covered with long grass and luxuriant ferns. The houses mostly stood single, and were scattered over the face of the country. A rich field of potatoes, or taro, or large

plantations of sugar-cane and bananas, occasionally bordered our path. Though the soil was excellent, it was only partially cultivated. The population also appeared less, than what we had seen inhabiting some of the most desolate parts of the island.

About 10 A. M. we reached the valley of Kaura, which separates the division of Hiro and Hamakua. On descending to the bottom of it, we reached a heiau, dedicated to Pele, with several rude stone idols, wrapped up in white and yellow cloth, standing in the midst of it. A number of wreaths of flowers, pieces of sugar-cane, and other presents, some of which were not yet faded, lay strewn around, and we were told, that every passing traveller left a trifling present before them. Once in a year, we were also informed, the inhabitants of Hamakua brought large gifts of hogs, dogs, and fruits, when the priests and *kahu* of Pele assembled to perform certain rights and enjoy the feast. This annual feast, we were told, was designed to propitiate the volcanic goddess, and secure their country from earthquakes and inundations of lava.

We ventured to deviate from the custom of travellers in general. Yet, though we presented no offerings, we did not go and pull down the heiau, and irritate the people by destroying their idols; but entered into conversation with them on the folly of worshipping such senseless things, and pointed out the more excellent way of propitiating the favour of Jehovah the true God with sacrifices of thanksgiving and praise, and placing all their hopes in his mercy. They took what we said in very good part, and answered, that though the stones could not save them, the being, whom they represented, or in honour of whom they were erected, was very powerful, and capable of devouring their land and destroying the people. This we denied, and told them that volcanoes and all their powers were under the controul of that God, whom we wished them to choose for their God and Saviour.

After a drawing had been taken of this beautiful valley, we resumed our journey.

About mid-day we came to a considerable village, called Kearakaha, where we collected the people, and preached to them. They listened attentively, and conversed a good deal afterwards on what had been said.

Leaving Kearakaha, we continued our walk to Manienie, where we dined, and rested till four in the afternoon. During our stay the people were assembled, and addressed as usual on the great subjects of religion.

Shortly after the conclusion of the service, we left Manienie, and travelled over a well cultivated tract of country, till we reached Taumoarii, where we thought it best to put up for the night, as we were considerably fatigued with our day's journey, having crossed nearly twenty ravines, from 300 to 400 feet deep. The people of the place collected in front of the head-man's house, for religious worship, and the service was concluded just as the sun was setting. We spent the evening in conversation with the people of the house. Many of them exclaimed, *Makemake au ia Jesu Kraist. Aroha nui o Jesu*, (I desire Jesus Christ. Great is Jesus' love.) Makoa, as usual, excited a great deal of interest among them, by accounts of our journey, &c. This evening he turned theologian, and while we were at supper we heard him telling a party around him, that heaven was a place, where there was neither salt-fish, nor calabashes of poe. Indeed, added he, we shall never want any there, for we shall never be hungry. But, in order to get there, much is to be done. A man that wishes to go there, must live peaceably with his neighbours, must never be idle, and moreover must be a *kanaka opu nui ore*, (a man without a great belly,) that is, must not be a glutton.

16th. We arose at day light, and shortly after left Taumoarii. We had not travelled more than four or five miles, when we reached Kaahua. After break-

fast, we sat out on our journey over a country equal in fertility to any we had passed since leaving Waia-kea. The houses were in general large, containing usually three or four families each. Mr. Goodrich was indisposed through the day, which obliged us to travel slowly. Near noon we stopped at Koloaha, and while Mr. G. reclined beneath the shade of some adjoining trees, Mr. Ellis preached to the assembled natives. After stopping about two hours, we walked on to another village, where Mr. Thurston preached to the people, who gave good attention. We then kept on our way till we reached Malanahae, where we addressed a considerable congregation. When we had conversed some short time with them, we walked on, and, about 3 P. M., reached Kapulena. There we preached to upwards of 100 people.

At this place, we thought it best to divide ourselves into two parties, in order that we might preach to the people along the north shore, and examine the interior between this place and Towaihae. It was therefore arranged, that Messrs. Bishop and Goodrich should spend the Sabbath here, and on Monday morning pass over to Waimea, and thence to Towaihae; while Messrs. Thurston and Ellis travelled through the villages on the northern shores.

On Monday morning, Messrs. Bishop and Goodrich commenced their journey to Waimea. Having procured a man to carry their baggage, they left Kapulena, and taking an inland direction, passed over a pleasant country, gently undulated with hill and dale. The soil was fertile, the vegetation, flourishing, and there was considerable cultivation, though but few inhabitants. About noon they reached the valley of Waimea, lying at the foot of Mouna Kea, on the north-west side.

Here a number of villages appeared on each side of the path, surrounded with plantations, in which plantains, sugar-cane, and taro, were seen growing unusually large. At 4 P. M. they obtained a view

of the ocean, and, after some little trouble with the man who carried their baggage, kept on their way towards Towaihae.

When they had travelled several miles towards the western shore, the sun went down, and no houses being near, they spread their blankets on the ground, and slept comfortably in the open air.

19th. At break of day, they began to descend, and after walking about two hours, reached Towaihae, where they were hospitably received by Mr. Young, with whom they spent the day.

Among other subjects, the conversation happened to turn on the source whence the Sandwich Islands derived their population. Mr. Young said, the natives had several traditions, one of which was, that an immense bird laid an egg on the water, which soon burst, and produced the island of Hawaii, and shortly after a man and woman, a hog, and a dog, and a pair of fowls, came in a canoe from the Society Islands, landed on the eastern shores, and were the progenitors of the present inhabitants.

Having heard of a schooner from Oahu, which was at Keauhou, they left Towaihae in the evening in a canoe belonging to Mr. Young, and proceeded to Kairua, where the schooner was lying at anchor.

CHAPTER IX.

Description of Waipio.—Another place of refuge.—Notions of a future state.—Waimanu valley.—Interest felt at this place in the instructions of the missionaries.—Fall of immense masses of rocks.—Halana.—Character of Tamehameha.—Method of procuring sandal wood.—Ascent of Mouna Kea.

It was about 5 o'clock in the afternoon, when Messrs. Thurston and Ellis left Kapulena, and wishing to spend the Sabbath in the populous village of

Waipio, they travelled fast over hill and dale, walking along the narrow paths bordered with long grass, or through the well cultivated plantations of the natives. The sun had set when they reached the high cliff that formed its southern boundary. Steep rocks, not less than five hundred feet high, rose immediately opposite. Viewed from the great elevation at which the travellers stood, the charming valley spread out beneath them like a map, with numerous inhabitants, cottages, plantations, fishponds, and meandering streams, on the surface of which the light canoe was seen sailing along.

Makoa led their way down the steep cliff. The descent was difficult, and it was quite dark before they reached the bottom. Some natives, returning from a fishing excursion, ferried them across the stream that ran along near the place where they descended, and they directed their steps towards the house of Haa, head man of the valley. He received them courteously, ordered a clean mat to be spread for them to recline upon, and some water for them to drink. Some of his attendants also handed them a large wooden tobacco pipe, which is usually passed round when strangers arrive. This last compliment, however, the visitors begged leave to decline. Makoa seated himself by the side of the chief, and gave him a brief outline of their tour, their object, and their instructions to the people. In the mean time, some fish was prepared for supper by a fire of sandalwood, which, instead of filling the house with unpleasant smoke, perfumed it with a most agreeable odour. After family worship in the native language, they retired to rest.

17th. The morning unveiled to view the extent and beauty of this romantic valley. Its entrance from the sea, which was blocked up with sand hills 50 or 60 feet high, appeared to be a mile and a half wide. The summits of the hills, which bordered the valley, seemed at least 600 feet above the level of the sea. They were nearly perpendicular, yet

were clothed with grass; and low straggling shrubs were here and there seen amidst the jutting rocks. A number of winding paths led up their steep sides, and, in several parts, limped streams flowed in beautiful cascades, from the top to the bottom, forming a small river, which, meandering along the valley, found a passage through the sand-hills, and emptied itself into the sea. The bottom of the valley was one continued garden, cultivated with taro, bananas, sugar-cane, and other productions of the islands, all growing luxuriantly. Several large ponds were also seen in different directions, well stocked with excellent fish. A number of small villages, containing from twenty to fifty houses each, stood along the foot of the mountains at unequal distances on each side, and extended up the valley till projecting cliffs obstructed the view.

Morning worship was conducted with their host and his family, and, about half past ten, the people of the neighbourhood assembled in front of the house. Mr. Thurston preached to them, considerably encouraged by the attention given. In the afternoon he walked up to the north side of the valley, and preached to three congregations of about 100 each, in three different villages. Mr. Ellis walked up the south side of the valley, about one mile and a half, to the village of Napopo, containing forty-three houses, and preached to the people there. After the service, the people complained of their great ignorance, and wished they might be visited again.

At 5 P. M. Mr. Ellis returned, and preached to the people in the place where Mr. Thurston had preached in the morning. About 300 were present and listened attentively.

The chief, with whom they lodged, made many inquiries respecting the way of salvation through Jesus Christ. He also asked about the change, which had taken place in the Society Islands, and

afterwards observed that Hawaii was a dark land, and would not soon attend to its true interest. He and his family cheerfully united in the devotional exercises of the day, and by his conversation manifested, for an untutored native, an unusual degree of intelligence.

In the evening, as they sat round the door, the voice of wailing and lamentation broke upon the ear. On inquiry, it was found to proceed from a neighbouring cottage, where a woman, who had been sick for some time past, had just expired. This circumstance led to a conversation on death, and a future state; the necessity of evangelical repentance, and habitual preparedness for the eventful change which awaits all mankind. While they were talking, the moon arose, and shed her mild light upon the valley. Her beams were reflected by the rippling stream, and the small lakes beautified the scene. All was serene and still, save the chirping insects in the grass. The echo of the cloth mallet, which had been heard through the day in different parts of the valley, had now ceased. Though generally a pleasant sound, especially when heard in a solitary valley, indicating the industry of the natives, it had on this day called forth the most affectionate solicitude for the interesting people of the place, and the travellers could not but long and pray for the speedy arrival of that time, when the sacred hours of the Sabbath should be employed in spiritual and devotional exercises. That, however, is not to be expected in the present circumstances of the people, for

“The sound of the church going bell

“ These vallies and rocks never heard ;”

and probably their inhabitants had never been informed until this day, that six days they should labour and do all their work, and that the seventh is the Sabbath of the Lord their God, which he requires them to sanctify by sacred worship and holy rest.

18th. While some medicine was preparing, Haa inquired what kind it was, when Makoa, who was sitting by, observed, that it was very strong medicine; that if a native only smelt it, his breath would be taken away. He referred probably to a bottle of hartshorn, which had once been handed him to smell of. "If any of us" added he, "were to be taken sick on a journey, we should rest a few days till we got quite well, before we should think of continuing it; but they are strange people, very unlike us in this respect; for frequently, after being sick all night, they get up in the morning, take medicine which would send us all to sleep, and then walk on all day, as if nothing were the matter with them."

After breakfast, Mr. Thurston walked about five miles up the valley, in order to form an estimate of its population, and preach to the people. The whole extent was well cultivated, and presented in every direction the most beautiful prospects. At one of the villages where he stopped, about 100 people collected, to whom he preached the word of salvation. Mr. Ellis spent the morning in taking a drawing of the valley from the sand-hills on the beach, and in examining some large heiaus in the neighbourhood, in reference to which the natives taxed their credulity by the legendary tales they related respecting the number of hundred victims, which had on some occasions been offered.

In the days of Umi, that king was sacrificing at Waipio, when the voice of Kuahiro, his god, was heard from the clouds calling for more men. The king kept sacrificing, and the voice continued calling for more, till he had slain all his men except one, whom, as he was a great favourite, he refused at first to give up. But the god being urgent, he sacrificed him also, and the priest and himself were the only two that remained of all his company. Upwards of eighty victims, they said, were offered

at that time in obedience to the audible demands of the insatiate demon.

In the afternoon, Messrs. Thurston and Ellis visited Pakarana, the *puhonua*, or place of refuge, for all that part of the island. It was a large enclosure, less extensive, however, than that at Honaunau. The walls, though of great antiquity, were of inferior height and dimensions. In the midst of the enclosure, under a wide spreading pandanus, was a small house called *ke hale o Riroa*, (the house of Riroa,) from the circumstances of its containing the bones of a king of that name, who was the son of Umi, and, according to their traditions, reigned in Hawaii about fifteen generations back.

Messrs. E. & T. tried to gain admittance to the *pahu tabu*, or sacred enclosure, but could not. They also endeavoured to obtain a sight of the bones of Riroa; but the men who had charge of the house, told them they must offer a hog, before they could be admitted; that Tamehameha, whenever he entered, had always sent offerings, that Rihoriho, since he had become king, had done so, and that no one could be admitted on other conditions.

They were then directed to a rudely carved stone image, about six feet high, standing at one corner of the wall, which the natives said was a *tii*, or image of Riroa. The travellers talked some time with them on the folly of worshipping images, or deifying departed mortals. The only answer they made was, "*Pela no i Hawaii nei*," (so it is at Hawaii here.) During the afternoon, great numbers of men belonging to the valley returned with loads of sandal wood, which they had been cutting in the neighbouring mountains.

At 5 o'clock in the afternoon, about 300 of the people of the place assembled for public worship in the front of Haa, the head man's house, where they were addressed from Luke xiv, 23. The people were very attentive and frequently interrupted the speaker by their exclamations. Some said, "Jehovah

is a good God. The living God is a good God. Great is his love."

After the service, they sat talking on what they had heard, till the sun had set, and the moon had reached the mid heaven, occasionally making inquiries. The chief, in particular, seemed much interested, and during the evening expressed himself, as well as several others, very desirous that a missionary should come and reside with them, that they might be instructed fully in all these things.

According to the number of houses, which we have seen, in all 265, there are at least 1325 inhabitants in this sequestered valley, besides populous villages on each side along the coast, which might be easily visited. This circumstance, together with the fertility of the soil, the abundance of water, the facility with which, at most seasons of the year, supplies could be forwarded by water from Kairua, or Towaihae, combine to render this an eligible spot for a missionary station.

After supper a very interesting conversation was carried on with respect to the separate existence of the soul, the resurrection of the body, and the general judgment of the last day. The account of the raising of the widow's son, and the calling of Lazarus from the grave, after he had been dead four days, interested and affected them much.

Messrs. T. & E. endeavoured to learn from them something respecting their opinions of a state of existence after death. But all they said upon the subject was so contradictory, and mixed with fiction, that it could not be discovered whether they had any definite idea of the nature, or even the existence of such a state. Some said, that all the souls of the departed went to the *po* (place of night,) or were annihilated, or eaten by the gods there. Others said, that they went to the regions of Akea and Miru. Akea, they said, was the first king of Hawaii. At the expiration of his reign, which terminated at Waipio, the place where they then

were, he descended to a region far below, called *Kapapahanaumoku*,* (the island bearing rock, or stratum,) and founded a kingdom there. Miru, who was his successor, and reigned in Hamakua, descended, when he died, to Akea, and shared the government of the place with him. Their land is a place of darkness; their food lizards and butterflies. There are several streams of water, of which they drink. Some said there were large *kahiras*, and wide spreading kou trees, beneath which they reclined. But to most of the questions they said they could give no answer, as they knew nothing about it; none had ever returned in open day-light to tell them any thing respecting it, and all they knew was from visions or dreams of the priests. Sometimes, they said, when a recently liberated spirit arrived in the dominions of Miru, (the Pluto of Hawaii,) he, that is Miru, would ask it, what the kings above were doing, and what were their principal pursuits, and when he had answered, he was sent back to the *ao marama* (state of day, or light,) with a message from Miru, to them to *iho nui mai ma nei* (to descend altogether to this place.) The person so sent would appear to the priest in a dream, deliver his message, and then return to the lower regions.

This account accorded with the report of the late Tamehameha's appearing to a man in the division of Kona, of which we had before heard. A short time ago, a man in the southern part of Kona, retired to rest as usual. In the middle of the night, it is said he was conducted by a spirit to the lower regions, where he saw Tamehameha, who asked him by whom Hawaii was governed, and made several inquiries respecting his son Rihoriho, and his other children. Tamehameha then requested the man to return, deliver a certain message to Kuakini, and also to Rihoriho the king, promising his favour, if he obeyed, but threatening severely should he

* Compounded of *kapapa*, the rock, or stratum of rock, *kaneu*, to bear or bring forth, and *moku*, an island.

fail to do as he had directed him. The man returned to his house, related where he had been, but instead of setting off immediately to Kairua, he stopped to dress a hog, and prepare an oven of wood, to strengthen him for the journey. The delay was severely punished, for he died before the food he had stopped to prepare was cooked. This story probably originated with some, who were fearful lest the institutions and principles of the late king should be disregarded by his successor. However it serves to exhibit the popular notions of the people, and the great influence Tamehameha had over them.

The account given this evening of the Hawaiian *hades* affords another proof of the strong analogy between the traditions of the Sandwich and Society Islands. For among the latter, the spirits of the Areois and priests of certain idols, were not eaten by the gods, after the death of their bodies, but went to Miru, where they lived much in the same way, as the departed kings and heroes of Hawaii were supposed to do, or, joining hands, they formed a circle with those that had gone before, and danced in one eternal round.

19th. At day-light numbers of the people collected around the house where Messrs. Thurston and Ellis lodged, with whom they conducted their morning worship. Haa, the chief of the place, beneath whose friendly roof they had been most hospitably entertained, then accompanied them to the beach, where he had prepared a canoe to take them to the next district. Shortly after six, A. M. they gave him the parting hand with sincere thanks for his kindness, after which they seated themselves in the canoe, and, in the midst of many expressions of good will from those who had come down to the beach to bid them farewell, were safely launched through the surf. They left Waipio deeply impressed with a sense of the kind treatment they had

received, and, with feelings of sympathy for the mental darkness and degradation of the interesting people, by whom the place was inhabited. They could not but hope, that they would soon enjoy the constant light of Christian instruction, and participate in every Christian privilege.

The shore, along which their canoe was paddled, was bold and romantic in the extreme. In many places the mountains rose almost perpendicularly 600 feet above the sea. Their steep sides were nearly destitute of verdure, as it was the dry season; yet, at unequal distances of a quarter or half a mile from each other, beautiful water falls and varied cascades flowed from the top into the ocean below. The rocks seemed composed of various strata of vesicular lava, and in several places the water was seen oozing out between the strata in the face of the rocks, some hundred feet below their summits. Large stones and fragments of rocks in some places lay scattered along the base of the precipice, just above the water's edge; but frequently the mountain sides seemed to descend perpendicularly to a considerable depth under water.

Several groups of natives were seen passing along on the large stones at the foot of the mountains, and whenever they came to a place where the deep waters extended up to the base of the precipice, they all jumped into the sea, and swam perhaps fifty or sixty yards, till they came to another ledge of rocks, upon which they would climb and pursue their journey.

After proceeding pleasantly along for five or six miles, the travellers arrived at Waimanu, a little before 8 o'clock. They found Arapia, the chief, and a number of his men busy on the beach shipping sandal wood on board a small sloop belonging to the governor, then laying at anchor in a small bay off the mouth of the valley. He received them very kindly, and directed some of his men to conduct them to his house, which was on the opposite

side. Messrs. Thurston and Ellis were forcibly struck with the beauty of the scenery, as they passed over the valley, which, though not so spacious as Waipio, was equally fertile, picturesque and romantic. The glittering cascades and water-falls, that rolled down the steep sides of the surrounding mountains, seemed more numerous and beautiful, than those they had seen at Waipio. When they arrived at the house of Arapia, they were welcomed by his wife and several members of his family.

While Mr. Ellis was employed in taking a hasty sketch of Waimanu, Mr. Thurston walked up to the head of the valley to number the houses and speak to the people. At one of the villages through which he passed, about 150 of the inhabitants assembled, to whom he preached. The people were much interested, and several of them followed him down to the chief's house near the beach. Shortly after his return, the chief came home, and they took some breakfast of salt fish and taro. When they had finished, they requested that the people of the place might assemble to hear the word they had to speak to them. About 200 collected, and Mr. Ellis preached from John vi, 40. The people gave very good attention, particularly the wife of Arapia, who was afflicted with an affection of the spine, which prevented her walking without support. She called them to her after the service, and told them she had incurred the displeasure of the gods, by eating a fish that was tabu, or sacred, and that the disease which rendered her a cripple, was her punishment. She said she had felt great pleasure on hearing the invitation of Jesus Christ, desired to go to him and obey his word, inquiring at the same time, very earnestly, if they thought he would and could save her. They told her that eating the tabu-fish was not the cause of her sufferings, and encouraged her to repair by faith to him, who was able and willing to heal her body, if he saw fit, and who would save assuredly her soul, if she rightly applied

to him ; repeating to her, at the same time, several of the most precious promises of our blessed Lord, to those who are weary and heavy laden. Great numbers of the people crowded round their visitors, when the service was ended, and, with much earnestness, besought them to sit down and repeat over again several truths they had heard, as the name and attributes of Jehovah, his law, the name and offices of Jesus Christ the only Saviour. They also requested to be more particularly informed in what manner they should pray to him, and how they should know when the Sabbath day came. They were told to go to Jehovah in prayer, as a child went to its parents, assuring them they would find Jehovah more ready to attend to them, than the fondest earthly parent was to listen to his darling child. This did not satisfy them ; the missionaries therefore mentioned several expressions of praise, confession and petition, which the people repeated after them till they could say them correctly. The chief then sent for a youth about sixteen years of age, of whom he seemed very fond, and after he and his wife had requested him to attend very particularly to what he should hear, they requested their visitors to repeat to him what they had before told them. They did so, and he evidently tried so to treasure up the words in his memory as not to forget them, and when the youth could repeat correctly what had been told him, the parents seemed highly pleased. Indeed the greater part of the people seemed to regard the tidings of *ora roa ia Jesu* (endless life by Jesus Christ,) as the most joyful news they had ever heard. The chief's wife in particular exclaimed aloud, "Will my spirit never die? and can this poor weak body live again?" When they rose to depart, she got up, and, by the help of two sticks, walked down to the beach in company with them. Here they took an affectionate leave, and then stepped into a canoe, which Arapia had provided to carry them as far as Honokane, the

first village in the division of Kohala. As the canoe pushed off from the shore, the travellers again bade them farewell. When they saw the interesting group standing on the beach, they could not but feel the most lively concern for their welfare. They involuntarily besought the great Redeemer, that his Holy Spirit might be poured out upon them, that the seed sowed among them, though scattered by the way side, might take root in their hearts, and produce a glorious harvest to his praise. After leaving Waimanu, they passed by Laupahoehoe, a second village of that name on this part of the coast, where, according to accounts of the natives, about seven or nine months before, an immense mass of rocks had suddenly fallen down. The mountain that remained appeared nearly 600 feet high, the face next the sea was perpendicular, and as smooth as a compact piece of masonry. The rock appeared volcanic, and the different strata of highly vesicular lava were very distinct. In several places they saw the water oozing out from the face of the rock, 200 or 300 feet from the summit. The mass that had fallen, lay in ruins at the base, where it had formed two considerable hills, filled up a large fish pond and part of the sea, presenting altogether an awful sight. The original surface of the ground appeared to have been broken by an earthquake, as some parts were rent by deep chasms, others sunk down six or twelve feet lower than the rest. The shrubs and grass were growing luxuriantly on the upper or original, and lower or fallen surface, while the perpendicular space between them indicated that the latter had recently sunk down from the former. Wrecks of houses were seen in several places, some partly buried by the ruins, others standing just on the edge of the huge rocks that had fallen from above. Several houses were standing in the neighbourhood, but seemed to be all deserted. The natives said, that in the evening when the accident took place, a mist of fog was seen to envelope the

summits of the precipice, and that after the sun had set, a luminous appearance, like a lambent flame, was observed issuing from, and playing about, the top, which made them think it was a forerunner of Pele, a volcanic fire. A priest of Pele and his family resided in one of the villages below, and immediately offered his prayer to the goddess, and told the inhabitants that no harm would befall them. About 10 o'clock at night, however, the whole side of the mountain, for nearly half a mile in extent along the shore, fell down with a horrid crash. Part of two small villages were destroyed, and several of the inhabitants killed; but the natives did not agree, as to the numbers; some said 20 were killed, others said only 18. The people with whom Messrs. Thurston and Ellis talked on the spot, and at other places subsequently, could not recollect having heard the natives, who escaped, say any thing about an earthquake at the time. They did not land at this place, but passed close to the shore, and continued to sail along at the base of steep mountains 500 or 600 feet high, and although nearly perpendicular, they were intersected here and there by winding paths, which they at first thought could only be travelled by the goats, but up which they afterwards saw one or two groups of travellers pursuing their steep and rugged way. About noon they passed by Honokea, a narrow valley, separating the division of Hamakua and Kohala, and shortly after reached Honokane, the second village in the latter division. Here they landed, and went through the village to the house of Ihikaina, chief woman of the place, and sister to Arapia, the chief of Waimanu, from which Honokane is distant about 20 miles. Ihikaina received them very kindly, and for their refreshment provided a duck, some vegetables, and a small quantity of excellent milk. The valley contained 50 houses. A considerable number collected round the door of the house, and listened to a short address, but did not appear so much interested as

those at Waimanu or Waipio had been. About 4 P. M. they left Honokane, and passed on to Polulu. On their way, they walked over a long tract of fragments of rocks occasioned by the falling down of the side of the mountain, which took place at the same time as that of Laupahoehoe, which they had passed in the morning. It was impossible to walk over these rocks without considerable emotion; some broken into small pieces, others in blocks of several tons weight, each lying just as it had fallen, all the fractures fresh, and the surface hardly discoloured, while the steep side of the mountain, from which it had fallen, looked as smooth and even, as if the mass below had been separated from it only a few moments before. In some places between Honokane and Polulu, they had to walk in the sea, where the water was up to the knees, but by watching the surf they passed by without much inconvenience. Polulu is a pleasant village situated in a small cultivated valley, having a fine stream of water flowing down its centre, while lofty mountains rise on either side not less than 500 feet high. The houses stand principally on the beach, but as the travellers did not see many of the inhabitants, they passed on, ascended the steep mountain of the north side, and kept on their way. The face of the country was as beautiful and fertile, as any they had seen, except Waiakea, and seemed populous, though the houses were scattered over the whole face of the country, and more than three or four seldom appeared together. The streams of water were frequent, and a considerable quantity of ground was cultivated on their banks and in the vicinity. About sun-set they passed the residence of Mr. Parker, an American, who has resided some years on the island, and cultivated a considerable tract of ground. As he was in the mountains shooting wild cattle for the king and Karaimoku, they did not see him. During their journey this day, they passed by 458 houses, but as they travelled some part of the way six or eight

miles from the shore, in order to avoid the frequent and deep ravines, it is probable there were several villages which they did not see.

About 7 in the evening, they reached Halaua, the residence of Miomioi, a friend and favourite of the late king, Tamehameha. He gave them a hearty welcome, and soon had a salt flying-fish broiled for supper. A large copper boiler was also brought out, and tea was made of some dried mint, which he said he had procured, many months ago, from ships at Towaihae. He took his supper at the same time, but, instead of drinking tea, took a large cocoa-nut shell full of *ava*. If an opinion of its taste might be formed by the distortion of his countenance after taking it, it must be a most nauseous dose. There seemed to be about half a pint of it in the cup; its colour was like thick, dirty calcareous water. As he took it, a man stood by his side, with a calabash full of water, and the moment he had swallowed the intoxicating dose, he seized the calabash, and drank a hearty draught of the water, to remove the unpleasant taste and burning effect of the *ava*.

20th. After an early breakfast with Miomioi and his family, Mr. Ellis preached to a considerable congregation in his house from Zech. i, 4. The people were silent and attentive.

Between 7 and 8, the travellers walked with Miomioi down to the village on the sea-shore, where he pointed out to them several places remarkable by their connexion with the early history of Tamehameha.

Halaua is a considerable district on the north-east coast of the island, and if not the birth-place of Tamehameha, was the land which he inherited from his parents; and, with the exception of a small district in the division of Kona, the only land he possessed in Hawaii, prior to the death of Tariaopu, and the celebrated battle of Keeki, which took place a few months afterwards. Tamehameha seems to have been early distinguished by enterprize, energy,

decision of character, and unwearied perseverance in the accomplishment of his objects. Added to these, he possessed a vigorous constitution, and an unrivalled acquaintance with all the war-like games and athletic exercises of his country. To these qualities of mind and body he was probably indebted for the extensive power and protracted dominion, which he exercised over the Sandwich Islands. In early youth he associated with himself a number of young chiefs of his own age and disposition, into whom he had the happy art of instilling, on all occasions, his own spirit, and inspiring with his own energy and resolution; by which means he most effectually secured their attachment and co-operation. Great undertakings appear to have been his delight; and achievements that others deemed impracticable, were those, which he regarded as most suitable exercises of his prowess. Miomioi led the way to a spot where, in a small bay, the original coast had been a perpendicular pile of rocks at least 100 feet high. Tamehameha and his companions had dug through the rocks till they had made a good road, with a regular descent from the high ground to the sea. Up and down this passage canoes could be easily drawn.

At another place he had endeavoured to procure water by digging through the rocks, but after forcing his way through several strata, the lava was so hard that he was obliged to give up the undertaking. Probably he had no powder, with which to blast the rocks, and not the best tools for working through them. A large country in the neighbourhood was divided out into fields of considerable size, which he used to keep in good order and well stocked with potatoes, or other vegetables. One of these was called by his name. He used to cultivate it with his own hands. There were several others called by the names of his principal friends, or companions, which, following his example, they used to cultivate themselves. The others were cultivated by their

dependants. As the chief walked through the village, he pointed out the houses, in which Tamehameha used to live, and several groves of trees, that he had planted, as Miomioi remarked, before his beard was grown. He also pointed out the family heiau of Tamehameha, of which Tairi was the god. It was an insignificant pile of stones, on a jutting point of volcanic rocks. Miomioi, however, said, that the tabus were very strictly observed, and the punishments incurred by breaking them invariably inflicted on the transgressor ; adding, at the same time, that Tamehameha always supposed his success in his enterprizes to be owing to the strict attention he paid to the service and requirements of his god. Many persons, he said, had been burnt in the adjoining hills for having broken the tabus enjoined by the priests of Tairi.

When the travellers had walked through the district, they took leave of Miomioi, and proceeded in a N. N. W. direction. The soil was fertile, and vegetation abundant. The coast, as they approached the N. W. point of the island, was frequently broken by snug little bays, or inlets, which are invaluable to the inhabitants, on account of the facilities they afford for fishing. The tract they passed over to-day, seemed more populous than that through which they had travelled yesterday; but they found most of the villages destitute of inhabitants, except a few women, who had charge of some of the houses. On inquiry they learned, that, a short time ago, the people of Kohala had received orders from the king to provide a certain quantity of sandal wood, and that they were all absent in the mountains, cutting it. At noon they stopped at Kapaau, an inland village, where, with some difficulty they collected a congregation of about 50 persons, principally women, to whom a short discourse was preached. After stopping some time for rest and conversation, Messrs. Thurston and Ellis resumed their journey, passed the north point of the island shortly afterwards, and

at 3 P. M. reached Owawarua, a considerable village on the north-west coast, inhabited mostly by fishermen. Here they tried to collect a congregation, but only three women and two small children remained in the place; the rest having gone to Waimea to fetch sandal wood for Karaimoku. From Owawarua they passed on to Hihiau, where a small congregation was assembled. Being considerably fatigued, and unable to find fresh water in the place, the two travellers procured a canoe to take them to Towaihae, from which they were distant about 20 miles.

Though they had numbered in their journey to-day 600 houses, they had not seen any thing like 400 people, almost the whole population being employed in the mountains cutting sandal wood. It was about 7 o'clock in the evening, when they sailed from Hihiau in a single canoe. The land-breeze was light, but the canoe went at a tolerably rapid rate, and about eleven at night they arrived at Towaihae, where they were kindly received by Mr. Young. By him they were informed that Messrs. Bishop and Goodrich had reached Towaihae on the preceding Tuesday, and had gone to Kairua, expecting to obtain a passage in the Pilot-boat to Oahu.

22d. Before daylight they were roused by vast multitudes of people, passing through the district, from Waimea, with sandal wood, which had been cut in the adjacent mountains for Karaimoku, by the people of Waimea, and which the people of Kohala, as far as the north point, had been ordered to bring down to his store-house on the beach. There were between two and three thousand men carrying each from one to six pieces of sandal wood, according to their size and weight. It was generally tied on their backs by bands made of *ti* leaves, which passed over the shoulders and under the arms, and was fastened across their breasts. When they had deposited their wood at the store-house, they departed to their homes.

Between 7 and 8 in the morning, Messrs. Thurston and Ellis walked out to the warm springs, a little to the southward of the large heiaus, and enjoyed a most refreshing bath. These springs rise on the beach a little below high-water mark. Of course they are overflowed by every tide; but, at low tide, the warm water bubbles up through the sand, fills a small kind of cistern made of stones piled close together on the side towards the sea, and afford a very agreeable bathing place. The water is comfortably warm, and various medicinal qualities are ascribed to it by those who have used it.

In the afternoon, Mr. Goodrich returned from Kairua and stated, that the Pilot-boat was at Keauhou, and would sail for Oahu in a fortnight. He also brought the more pleasing intelligence, that the governor was engaged in building a chapel for the public worship of God at Kairua, having at the same time, enjoined on his people the observance of the Sabbath as a day of rest from labour and amusement, to be employed, moreover, in religious exercises. This welcome intelligence rendered it desirable that either Mr. Thurston or Mr. Ellis should repair to Kairua, in order to preach there on the coming Sabbath, and encourage them to persevere in the work they had so happily begun. It was thought best, that the latter should remove to Kairua, while the former remained at Towaihae, with the intention of visiting that part of Kohala which they had passed in a canoe on Wednesday evening, and also the most populous places in the other vicinity. This arrangement, however, prevented their again uniting till they arrived at Oahu.

On the 23d, Mr. Thurston left Towaihae and walked along the shore towards the north point. He reached a small village, called Kipi, about noon, where he preached to the people, and as there was only one village between Kipi and the place where Mr. Ellis preached on Wednesday evening, he directed his steps back to Towaihae. He preached at

four other villages on his return, where the congregations, though not numerous, were attentive. The heat of the sun was oppressive, and the labours of the day fatiguing; yet it may be hoped that some good was effected. The coast was barren; the rocks volcanic. The inhabitants were all fishermen. Mr. Thurston was informed, that the inhabitants of the plantations, about seven miles in the interior, were far more numerous than those of the sea-shore. In the evening he reached Towaihae, and found that Mr. Goodrich had departed for Waimea, intending to ascend Mouna Kea after the Sabbath.

24th. This was probably the first Christian Sabbath ever enjoyed by the people of Towaihae, which is a village containing about 100 houses. Mr. Thurston preached twice to the people.

25. In the afternoon, the brig Neo arrived from Oahu, intending to remain five or six days, and then return.

About 5 P. M. Mr. T. set out on a visit to the inland district of Waimea, having been furnished with a guide by Mr. Young. Just at dark he reached Ouli, a place belonging to Mr. Young, where he put up for the night.

26th. In the morning, Mr. T. conducted worship with the people of the place, and then walked on to Kalaloe the residence of the chief of Waimea, Kumuokapiki, (stump of cabbage.) Leaving Kalaloe, he walked on to Waiakoa, Waikala, Pukalani, and to Puukapu, 16 or 18 miles from the sea-shore, and the last village in the district of Waimea. At these places he addressed the people.

The soil over which he had passed, was fertile, well watered, and capable of sustaining many thousand inhabitants. He had numbered 220 houses, and the present population is probably between eleven and twelve hundred.

From Puukapu he directed his steps towards the sea-shore, and in the twilight of the evening reach-

ed Puako, a considerable village, four or five miles to the southward of Towaihae.

27th. After addressing the people, Mr. T. returned to Towaihae, where he arrived at 10 A. M.

About noon the same day Mr. Goodrich returned from his journey up the mountain.

Leaving Towaihae on the 23d, he walked up to Waimea, on the skirts of which he encamped with Mr. Parker, who was employed in shooting wild cattle. With him he spent the Sabbath, which was rainy and unpleasant. Early on Monday, the 25th, he commenced his journey up the mountain. The path lay along the side of a deep ravine. The soil was formed of decomposed lava and ashes. At noon he dismissed his native companion, and taking his great coat and blanket, began to ascend the more steep and rugged parts. The way was difficult, on account of the rugged, volcanic rocks, and stunted shrubs, that covered the sides of the mountain. On his way up, he found numbers of red and white raspberry bushes loaded with delicious fruit. At 5, P. M. having reached the upper boundary of the trees and bushes that surround the mountain, he erected a temporary hut, kindled a small fire, and prepared for his night's repose. The thermometer, shortly after sunset, stood at 43° , and the magnet, though it pointed north when held in the hand, was drawn between two and three degrees to the eastward, when placed on the blocks of lava, owing probably to the great quantity of iron in the mountain.

After a few hours rest, he arose at eleven o'clock at night, and, the moon shining brightly, he resumed his journey towards the summit. At midnight he saw the snow about three miles distant, directed his steps towards the place, and reached it about one o'clock on the morning of the 26th. The snow was frozen over, and the thermometer stood at 27° .

He now directed his steps toward a neighbouring peak, which appeared one of the highest, but when he had ascended it, he saw several others still higher.

He proceeded towards one, which appeared the highest, and bore N. E. from the place where he was. On reaching the summit of this second peak, he discovered a heap of stones, probably erected by some former visitor. From this peak, Mouna Roa bore S. by W.; Mouna Huarai, W. by S.; and the island of Maui, N. W. The several hills or peaks on the summit of Mouna Kea seemed composed entirely of volcanic matter, principally cinders, pumice and sand. Mr. Goodrich did not discover any aperture, or craters, on either of the summits he visited. Probably there is a large crater somewhere on the summit, from which the scoria, sand and pumice, have been thrown out. The whole of the summit was not covered with snow. There were only frequent patches, apparently several miles in extent, over which the snow was about eight inches or a foot in thickness. The ocean to the east and west was visible, but the high land on the north and south prevented its being seen in those directions.*

Mr. Goodrich commenced his descent about three o'clock, and after travelling over large beds of sand and cinders, into which he sunk more than ancle deep at every step, he reached, about sun rise, the place where he had slept the preceding evening. The descent in several places, especially over the snow, was steep and difficult, and the utmost caution was necessary to avoid a fall. After taking some refreshments at this place, he continued his descent, and, between 4 and 5 in the afternoon, reached the encampment of Mr. Parker. In his way down, he saw, at a distance, several herds of wild cattle, which are very numerous in the mountains and inland parts of the island.

* Nearly six months afterwards, Dr. Blatchely and Mr. Ruggles ascended the summit of Mouna Kea from Waiakea bay. After travelling six days, they reached the top of the mountain, where, within the circumference of six miles, they found seven mountains or peaks, apparently 800 or 1000 feet high. Their sides were steep, and covered with snow about a foot thick. The summit of the mountain appeared formed of decomposed lava of a reddish brown colour. The peak in the centre, and that on the western side, are the highest.

Early on the morning of the 27th, he left Mr. Parker, and returned through the fertile district of Waimea to Towaihae.

CHAPTER X.

Messrs. Bishop and Goodrich arrive at Kairua. —New house of worship at that place.—Observance of the Sabbath.—Several of the party embark for Oahu.—Preaching and conversations at Kairua.—All the members of the Deputation meet at Honoruru.

Mr. Bishop, who, in company with Mr. Goodrich, had left Towaihae in a canoe belonging to Mr. Young, on the evening of the 19th, was obliged to put on shore about midnight, on account of the high and rough sea, which rendered it dangerous for them to proceed. Having slept in the open air till daylight, they resumed their voyage on the 20th, and reached Kairua about noon, after an absence of four weeks and five days. The Governor welcomed their return, and they were very agreeably surprised at finding him engaged in erecting a building for the worship of the true God. They learned, that he had, during the preceding week, collected his people around him, and addressed them on the duty of observing the Sabbath according to the laws of Jehovah. He also told them, it was his desire, that they should cease from work or amusement on that day, and attend divine service at his house. The people assented to his proposal, and, when the Sabbath arrived, such numbers assembled, that hundreds were obliged to stand outside. Numbers also repaired to the house of Thomas Hopu, to be instructed in what they denominate the new religion. The next day the Governor directed the people of Kairua to commence building a house, in which they

might all meet to worship God; and, on the morning in which Messrs. Bishop and Goodrich arrived, they had commenced their work.

In the afternoon, they walked to the place where the men were at work. Upwards of 50 persons were employed in carrying stones from an old heiau, which they were pulling down to raise the ground, and lay the foundation of the place of worship.

It was a pleasing sight to view the ruins of an idol's temple devoted to such a purpose; and they could not but hope, that the genius and spirit of Christianity would soon triumph over the superstition, prejudice, and wickedness of idolatry.

The place of worship is 60 feet long, and 30 broad; erected in the native manner, and thatched with the leaves of the pandanas. The walls are to be 10 feet high, with doors at each end, and four windows on each side. It was impossible to behold the work, without contemplating it as an intimation of most benevolent designs on the part of the glorious Lord of missions towards the benighted tribes around, or without praying that the time might soon arrive, when houses for the worship of the living God shall be erected in every district in the islands.

On the 22d, after Mr. Goodrich had returned to Towaihae, a small boat arrived, which had left Oahu some days before for Maui, but had been blown so far to the southward, that they had with difficulty made the south point of Hawaii. They stopped at Kairua a short time, in order to procure water, for the want of which they had suffered severely. As they intended proceeding to Oahu, Mr. Bishop wrote by them to the mission family there, informing them that the tour of the island had been accomplished, and that the members of the Deputation were waiting an opportunity to return.

Mr. Bishop visited the well on the 23d, and found that the men had proceeded but slowly. The rocks of lava, though hard, are cellular, so that powder has

very little effect, and therefore they proceeded slowly by blasting it.

The morning of the 24th was the Sabbath, and was unusually still. Not a canoe was seen in the bay, and the natives seemed to have left their customary labours and amusements to spend the day as directed by the Governor. Mr. Bishop spent half an hour with him this morning explaining in English the 21st and 22d chapters of Revelations. At breakfast they were joined by Mr. Ellis, who had arrived about an hour before day light. He left Towaihae on the preceding day, at 6 in the morning, in a canoe, which had been kindly furnished by Mr. Young.

About 9 A. M. he stopped at Kaparaoa, a small village on the beach containing 22 houses, where he found the people preparing their food for the ensuing day, on which day, they said, the Governor had sent word for them to do no work, neither cook any food. When the people were collected, Mr. Ellis addressed them, and after answering a number of inquiries respecting the manner in which they should keep the Sabbath day, he again embarked on board his canoe and sailed to Wainanarii, where he landed, repaired to the house of Waipo, the chief, who, as soon as the object of his visit was known, went and directed the people to assemble at his house. After staying there till 2 P. M., he left them making preparations to keep the Sabbath day according to the orders they had received from the Governor.

About 4 in the afternoon, he landed at Kihoro, a considerable village inhabited principally by fishermen. A number collected, to whom he preached a short discourse from 1 John i, 7. This village exhibits another monument of the genius of Tamehameha. A small bay, perhaps half a mile across, runs inland a considerable distance. From one side to the other of this bay, Tamehameha had built a strong stone wall, six feet high in some places, and twenty feet wide, by which he had an excellent and exten-

sive fish pond, not less than two miles in circumference. There were several arches in the wall, which were guarded by strong stakes, driven into the ground so far apart, as to admit the water of the sea, yet sufficiently close to keep any of the fish from escaping. It was well stocked with fish, and water-fowls were seen swimming about on its surface.

Just before sunset, Mr. E. left Kihoro. The man paddled the canoe past Laemano, (Sharks Point,) a point of land formed by the last eruption of the great crater on Mouna Huararai, which took place 25 years ago.

Between 7 and 8 in the evening, he reached Kapulehu, where the men drew the canoe upon the beach, and as the inhabitants were all buried in sleep, laid down to repose on the sand till the moon should arise. About 11 P. M. the moon arose, when Mr. Ellis awoke his companion. They launched the canoe, and, after paddling hard, reached Kairua at the time abovementioned. At breakfast the Governor seemed much interested in the narrative of the tour, particularly of the interview with the priestess of Pele at Waiakea.

At half past ten, the bell rang for public worship, and about 800 people, decently dressed, some in foreign, others in native clothing, assembled under a large *ranai*, (a place sheltered from the sun,) formed by two large canvass awnings, and a number of platted cocoanut leaves, spread over the place, from posts fixed in the fence which encloses the courtyard around the house of the Governor's wife. The Governor and his attendants sat on chairs. The rest of the congregation reclined on their mats, or sat on the ground. After singing and prayer, Mr. Ellis preached from Acts xvi, 30, 31. The history of the Philippian jailor appeared to interest them much, and after the conclusion of the service, the Governor, in particular, made many inquiries. At half past 4 in the afternoon, the great bell rang again, and the people collected in the place where the services had

been conducted in the forenoon, and in equal numbers seated themselves very quietly. The exercises commenced in the usual manner, and Mr. Ellis preached on the occasion from Acts v, 14. They were attentive, and the awful end of Ananias and Sapphira affected them.

After the public exercises were finished, Mr. Bishop accompanied Thomas Hopu to his house, where a small congregation was assembled for conversation and prayer. Mr. Bishop gave a short exhortation, which was interpreted by Thomas. Many of the people stopped after the service to hear more from Thomas about Jesus Christ.

The Sabbath was spent in a manner truly gratifying. No athletic sports were seen on the beach. No noise of playful children, or distant sound of the cloth-beating mallet, was heard through the day. No persons were seen carrying burdens in or out the village, nor any canoes passing across the calm surface of the bay. It could not but be viewed as the dawn of a bright Sabbatic day for the dark shores of Hawaii.

In the evening, family worship was conducted at the Governor's house, in the native language. His companions and domestics attended, and were pleased with the singing.

On the 27th, it was proposed to the Governor to have a public meeting, and a sermon, as was the practice at Oahu; but he objected, saying that the people would not attend, and it was too soon yet to have preaching among them on week days.

Having heard of the arrival of the brig Neo at Towaihae, Mr. Bishop left Kairua in the evening, to return to Oahu, while Mr. Ellis remained in order to preach to the Governor and his people on the next Sabbath, expecting then to reach Towaihae in season to proceed to Oahu in the Neo.

About noon on the 28th, Mr. Bishop reached Towaihae, and in the evening of the 30th they received the unexpected information, that the brig would sail

that evening. Messrs. Bishop and Goodrich therefore went on board the *Neo*, leaving Mr. Thurston at Towaihae, to preach to the people there the next day, which was the Sabbath, and afterwards join the vessel at the north point of the island, where it was going to take in some hogs for Karaimoku.

On the 31st, Mr. Thurston preached twice at Towaihae to very attentive congregations, and with the labours of the day closed a month of toil and interest greater than any he had before spent in the Sandwich Islands.

Early on the 1st of September he left Towaihae, in a canoe furnished by Mr. Young, and, at 8 in the forenoon reached the place where the *Neo* was lying at anchor, on board of which he joined Messrs. Goodrich and Bishop, soon after which they weighed anchor and made sail. When they left Hawaii, the master intended touching at Maui, but contrary winds obliged them to shape their course towards Oahu, where they safely arrived late in the evening of the 3d, and had the satisfaction of finding the mission family in the enjoyment of comfortable health.

The time, which Mr. Ellis spent at Kairua, was chiefly occupied in conversation with the governor on the history and traditions of the island, the advantages of instruction, and the blessings which the general adoption of Christianity would confer on the people. On this latter subject the Governor uniformly expressed his conviction of its utility, and said, he had therefore sent a messenger round among the people, requesting them to cast away their former evil practices, and keep the Sabbath according to the directions in the word of God.

On the 29th he visited the well, and found the workmen had advanced about 18 feet through hard lava. They had come to a stratum of scoria, and broken lava, which they found much easier to work. The Governor seemed determined to persevere, and said he would not give up till they found water either salt or fresh.

The next day at noon, the Pilot-boat arrived at Kairua, on her way to Maui. When it first came to anchor, Kahiori, the master, said he should sail in the evening, but when Mr. Ellis told him he would go with him if he would wait till the Sabbath was over, he cheerfully agreed to do so. By him the Governor received a note on business, written by Kamakau, the interesting chief of Kaavaroa, which, after he had read it, he showed to Mr. Ellis, saying, that he admired the diligence and perseverance of Kamakau, who, with very little instruction, had learned to write well. "This letter writing," added the Governor, "is a very good thing. I write to Kamakau, to any body at Oahu, or any where else; they write to me; it's just the same as if we talked together."

The 31st was the Sabbath. The stillness of every thing around, the decent apparel of those who were seen passing and repassing, together with the numbers of canoes all lying hauled up on the beach under the shade of the cocoanut, or kou tree, combined to mark the return of the *La tabu*, or Sacred day. An unusual number attended family prayers, at the Governor's house in the morning; and at half past 10, the bell was rung for public worship. About 800 people assembled under the *ranai*, and Mr. Ellis preached to them from Heb. xi, 7, and after a succinct account of the deluge, he endeavoured to exhibit the advantages of faith, and the consequences of wickedness and unbelief, in the declarations of Jehovah, as illustrated in the salvation of Noah, and the destruction of the rest of mankind. After the conclusion of the service, several persons present requested Mr. Ellis to stop till they had made some inquiries respecting the deluge, Noah, &c. They said they were informed by their fathers, that all the land had once been overflowed by the sea, except a small peak on the top of Mouna Kea, where two human beings were preserved from the destruction that overtook the rest; but they said they had never be-

fore heard of a ship, or of Noah, having always been accustomed to call it the *Kai a Kahina'rii* (Sea of Kahina'rii). After conversing with them some time, Mr. Ellis returned to the Governor's. The afternoon was principally employed in conversation with him on the flood, and the re-peopling of the earth by the descendants of Noah. The Governor seemed to doubt whether it were possible that the Hawaiians were the descendants of Noah, but said he thought their progenitors must have been created on the islands. Mr. Ellis told him that the account in the Bible had every evidence to support it, that could be wished; referred him to his own traditions, not only of Hawaii's having been peopled by persons who came in canoes from some other country, but by their having in their turn visited other islands, and planted colonies as in the days of Kamapiikai; also to the superiority of their war canoes in former days; the resemblance in manners, customs, traditions and language, between themselves and other islanders in the Pacific, 3,000 miles distant; &c.

The longevity of mankind in the days of Noah also surprised him. Comparing it with the period of human life at the present time, he said, "By and by men will not live more than 40 years."

At half past four in the afternoon, the bell rang again, and the people collected, in number about equal to those who attended in the morning; and Mr. Ellis preached from these words, "Be ye not weary in well doing, for in due season ye shall reap if ye faint not."

Numbers thronged the governor's house at evening worship. The conversation afterwards turned upon the identity of the body at the resurrection and the reward of the righteous in heaven. The Governor asked, if people would know each other in heaven, and when answered in the affirmative, said, he thought Christian relations would be very happy when they met together there. Some who were present asked, "If there is no eating and drinking,

or wearing of clothes in heaven, wherein does its goodness consist?" This was a natural question for a Hawaiian to ask, who never had an idea of happiness, except in the gratification of his natural appetites and passions. In answer to the question, they were, however, informed, that the joys of heaven were intellectual and spiritual, and would infinitely exceed, both in their nature and duration, every earthly enjoyment. At a late hour, Mr. Ellis took leave of the Governor and his family, thanking him, at the same time, for the hospitable entertainment they had received, and the great facilities he had afforded them for accomplishing the objects of their visit.

About 3 o'clock in the morning, Mr. Ellis was awaked by the shouts of the men, who were heaving up the anchor of the Pilot-boat. He repaired on board, and immediately afterwards they sailed with a gentle breeze from the land. The wind was light and baffling, and it was noon before they reached Towaihae, where he landed, with considerable disappointment that the *Neo* had sailed to Oahu. On landing he was welcomed by Mr. Young, with whom he stayed till the Pilot-boat was ready to sail for Lahaina in Maui. Late in the evening of the 2d of September, after preaching to the people of the place at Mr. Young's house, Mr. Ellis went again on board the Pilot-boat, but found her so full of sandal wood, that there was no room for any person below, while the decks were crowded with natives. The weather was unfavourable for getting under weigh till nearly day light, and every person on board was completely drenched by the heavy rains, that fell during the night.

During the forenoon of the 3d, they drifted slowly along to the northward, and about noon took in 800 dried fish, after which they made sail for Maui. The weather was warm, winds light, and all on board being obliged to keep on deck without any skreen or shade whatever, the situation was very uncom-

fortable. At 3, P. M. they took the channel breeze, which soon wafted across to the S. E. part of Maui. At sunset they were off Morokini, and were soon after becalmed. The current, however, was in their favour through the night, and at daylight, on the 4th, they found themselves off the east end of the district of Lahaina, and about a mile distant from the shore. Many of the natives jumped into the sea and swam to the beach, holding their clothes with one hand over their heads, and swimming with the other.

About 10 A. M. a canoe came along side, in which Mr. Ellis went on shore, where he was welcomed by the mission family, and by Mr. Bingham, whom he found there on a visit. Soon after he had landed, Karaimoku arrived from Oahu, by whom he learned that Mrs. Ellis, though very ill, was better than she had been at some periods since his departure.

Mr. Ellis waited on Keopuolani, the king's mother, whom he found sick. Karaimoku, Kaahumanu, Kalakua, and several other chiefs, were reclining around her weeping. After sometime Karaimoku proposed, that they should unitedly pray for her recovery, and this proposal was acceded to.

At 4, P. M. a corpse was brought to the place of worship, and, previously to its being interred, Mr. Ellis gave an exhortation to a great multitude of people. He afterwards visited the King, and Governor Cox, by both of whom he was kindly received.

At ten o'clock in the forenoon of the 9th, he took leave of his kind friends at Lahaina, and, in company with Messrs. Bingham and Richards, went on board the Tamahorolani, bound to Oahu. It was however 4 o'clock in the afternoon before the vessel hove up her anchor. They were then becalmed till 9 in the evening, when a fresh breeze sprung up: They passed down the channel between Morokai and Ranai, and between 9 and 10 in the forenoon of the 10th, arrived off the harbour of Honoruru.

On landing Mr. Ellis was grateful to meet his family in health and comfort, except Mrs. Ellis, who

was confined to her bed by severe indisposition. He united with Messrs. Thurston, Bishop and Goodrich, who had previously arrived, in erecting an Ebenezer to the God of all their mercies, for the unremitted care and distinguishing goodness, which they had enjoyed, in the accomplishment of the interesting tour, from which, under circumstances of so much mercy, they had now returned.

APPENDIX.

I.

NAMES, AND BRIEF NOTICES, OF PERSONS MENTIONED IN
THE PRECEDING WORK.

Akea, or *Alkea*; said to have been the first king of Hawaii, and, after his death, to have descended to the lower regions, and founded a kingdom there. See p. 157, 203.

Arapai; a former king of Hawaii.

Butler, Mr.; an American resident on the islands.

Cook, Capt.; for an account of his death, see p. 74.

Haa; chief man of the valley of Waipio.

Hoapiri; husband of Keopuolani, the favourite wife of Tamehameha.

Hopu, Thomas; native assistant of the missionaries. He spent some years in the United States, where he acquired the English language, and, under the instruction of individuals, and at the Foreign Mission School in Cornwall, made some progress in the acquisition of knowledge. While in this country, he became hopefully pious, and was sent to his native islands in 1818, in connexion with the first mission. He has since been uniformly active and useful.

Ihikaina; chief woman of Honokane.

Kaahumanu; sister of Kuakini, the governour of Hawaii. She was one of the wives of the late Tamehameha, and possesses more wealth and influence than any other woman on the islands.

Kahavari; once a chief of Puna. An interesting traditional story of his encounter with Pele, the goddess of volcanoes, is contained in the journal, p. 168.

Kahiora; native master of a vessel.

Kaikioeva; one of the principal chiefs of the islands, and guardian to the young prince Kauikeouli.

Kalukua; a wife of the late Tamehameha.

Kamahoe; father of Hoapiri, and nearly related to the family, which was dispossessed by Tamehameha of the government of Hawaii, p. 112.

Kamakaakeakua, (the eye of god;) a distinguished soothsayer in the days of Tamehameha. He was priest of a heiau, or temple, on the summit of a lofty precipice overhanging the great volcano of Kirauea, p. 145.

Kamakau; a chief of considerable rank and influence. For a particular account of him, see, p. 30.

Kamauokalani; the mother of Karaimoku.

Kanakawahine; the wife of Kahavari.

Kanewahineheaho; the sister of Kahavari.

Kanona; wife of Teraïopu, a former king of Hawaii.

Kaohē; one of the children of Kahavari.

Kacreioku; youngest son of Teraïopu, a former King of Hawaii.

Kapihi, or *Kapihe*; a native priest, who told Tamehameha that, at death, he should see all his ancestors, and that hereafter all the kings, chiefs, and people of Hawaii would live again. p. 81.

Karaïkoa; chief man of Opihikao.

Karaimoku, frequently called *Billy Pitt*; the principal chief of the islands. He has uniformly favoured the object of the missionaries.

Kauikeouli, or *Kivaraao*; eldest son and successor of Teraïopu, and cousin to Tamehameha. In the year 1780, a great battle was fought between Kauikeouli and his cousin, in which the latter was victorious. This battle is described in the journal, p. 81.

Keakealani; an ancient queen of Hawaii.

Keariikuku; an ancient king of Hawaii.

Keave; an ancient king of Hawaii.

Keaveaheuru; the father of Naihe, present chief of Kaavaroa.

Keeaumoku; Tamehameha's principal general. He commanded in the decisive battle with Kauikeouli; and was the father of Kuakini, Kaahumanu and Piia, p. 81. It was he, who assassinated Keoua, a rival of Tamehameha, p. 112.

Kekauruohē; a daughter of Tamehameha. She was designed by her father for a wife to Pomare, king of the Society Islands, but was never sent. p. 50, also, p. 39.

Kekauonohi; a niece of Karaimoku.

Kekuaokalani; cousin of Rihoriho. In consequence of the abolition of idolatry in 1819, he revolted against his cousin. An account of a decisive battle between him and Karaimoku, commander of the king's forces, in which Kekuaokalani was slain, may be found at p. 69.

Keopuolani; the favourite wife of Tamehameha, and mother of Rihoriho. She was descended from the kings of Hawaii. Her decease took place in 1823, after she had given much evidence of piety. A memoir of her, written by one of the

missionaries at Lahaina, has since been published at the same office with this work See p. 44 and 45.

Keoua; the youngest son of Taraiopu. Being defeated in battle in 1789, by the warriors of Tamehameha, he was induced to go to Kairua for the purpose of surrendering himself to that king, where he was assassinated by Keeaumoku, p. 110.

Keoua; wife of Kuakini.

Keoua; governor of Lahaina.

Kevaheva, or (as it should be spelled,) *Hevaheva*; chief priest before the overthrow of idolatry. It was he, who recommended to Rihoriho to abolish the national idolatry.

Kinao; chief of Puna.

Koae; sister of Kahavari.

Koronohairaa; father of Kahavari.

Kuakini; usually called by foreigners *John Adams*, from his having adopted the name of a former President of the United States of America. Kuakini is the governor of Hawaii.

Kumuokapiki, (stump of cabbage;) chief of Waimea.

Maaro; chief of Waiakea.

Makoa; guide to the deputation. An amusing description of him is given at p. 63.

Maruae; chief of Kaaraara.

Manona; wife of Kekuaokalani. In battle she fought heroically by her husband's side, and fell dead upon his lifeless body, p. 70, 71.

Mauae; a young man, who accompanied the deputation part of the way round the island. A very interesting account of his interview with his relatives at Kaimu, may be found at p. 155.

Maukareoreo; a fabled giant, p. 85.

Miomioi; a friend and favourite of Tamehameha.

Miru; second king of Hawaii. He is said to have descended to the lower regions, at his death, and to have shared dominion with Akea, who had previously established a kingdom there. Miru is the Pluto of Hawaii, p. 204.

Naihe; one of the chiefs of the Sandwich Islands. He is a great friend to the objects of the missionaries; and his wife, Kapiolani, is esteemed truly pious.

Narimaerua; the man who slew Kauikeouli.

Oani; a priestess of Pele. An animated dialogue with her may be found at p. 177.

Pai; chief man of Waiohinu.

Parker, Mr.; an American resident on the islands.

Pauahi; a wife of Rihoriho.

Paupouru; a child of Kahavari.

Piia; sister of Kuakini and Kaahumanu. She possesses a very serious, inquiring mind, and is a great friend to the objects of the missionaries.

Pomare; king of the Society Islands. During his reign, and through the sole instrumentality of missionary efforts, one

of the most wonderful religious and moral changes took place among the people of those islands, that has been witnessed in any country, or any age. Pomare is not now living.

Rihoriho, sometimes called Tamehameha II; king of the Sandwich Islands. He succeeded his father, Tamehameha I, in 1819, and, in the summer of 1824, died in London, whither he had gone, principally that he might become more acquainted with the world. A younger brother succeeds to the government on his decease.

Riroa; king of Hawaii, about fourteen generations back.

Rono, or *Orono*; a king of Hawaii, during what may be called its fabulous age. He has been worshipped as a god, p. 75.

Taiana; the commander of Tamehameha's forces, who defeated Keoua, p. 111.

Tamehameha; father of Rihoriho, and king of the Sandwich Islands. His authority was originally confined to two districts on Hawaii. But in 1780, he rebelled against his cousin Kauikeouli, the king of the island, who had been on the throne only two years, and slew him in a sanguinary battle. See p. 81. He then conquered Maui, where Keopuolani, a grand daughter of Taraiopu, fell into his hands as a prisoner, and was soon made his wife. Afterwards he subdued Oahu; and thus became monarch of all the islands, except Tauai: and even this island made ultimately some acknowledgment of his supremacy. A good description of the character of Tamehameha is given at p. 212—214

Tamaphuaa; the fabled centaur of Hawaii; a gigantic animal, half dog and half man. For an account of his contest with Pele, the goddess of volcanoes, see p. 140.

Tanakini; one of the former kings of Hawaii.

Tapuahī; chief man of Kapapala.

Taraiopu, or *Taraniobu*, (the *Terreoboo* of Capt. Cook;) King of Hawaii, at the time it was discovered by Capt. Cook. He was not accessory to the death of that celebrated navigator, though it took place in his presence, see pp. 74, 75.

Taua; a native teacher, who accompanied Mr. Ellis from Huahine. He was connected with the retinue of Keopuolani, and is described as being faithful in his appropriate duties.

Taumuarī, or *Tamoree*; king of Tauai. He died at Oahu, May 26, 1824. As a ruler of an unevangelised, uncivilized people, he may be regarded as having sustained, for a number of years previous to his decease, a character of uncommon respectability. His death was thus noticed by the missionaries, in their journal.—“We will sing of mercy and of judgment. Tamoree, the uniform and generous friend and patron of the missionaries, the father, benefactor, and counsellor of his people, whom we regard as a humble disciple of the Lord Jesus, has fallen asleep, and his spirit, we trust, now rejoices before the throne, with that of Obookiah, Keopuolani,

and other happy first fruits from among the heathen. Previous to his last illness, he had, in several religious conference meetings, humbly and impressively exhorted the people to deep repentance, and thorough reformation, and a sincere and hearty turning to the Lord Jehovah; and, in his dying charge, earnestly recommended to the chiefs the religion of Christ, as being his only trust. He was first attacked with pleurisy uncommonly severe, but when that yielded to proper applications, a diarrhœa succeeded, which proved fatal." *Missionary Herald*, vol. xxi, pp. 139, 140. A memoir of Taumuarii is preparing at the islands.

Teavemauhiri; one of the former kings of Hawaii.

Tuile; chief man of Kauru.

Umi; an ancient king of Hawaii. He is said to have sacrificed, on one occasion, upwards of eighty of his followers to Kuahiro, his god, p. 201. The giant Maukareoreo was one of his followers, p. 65.

Vancouver; a celebrated navigator, who visited the Sandwich Islands, and is remarkable for the accuracy of his surveys.

Young, Mr. J.; an Englishman, who has resided many years on the island, p. 51.

II.

NAMES OF PLACES MENTIONED IN THE PRECEDING WORK, WITH BRIEF NOTICES OF SOME OF THEM.

[The figures denote the page, where the principal notice of the place may be found.]

Borabora; the name given to the Society Islands, by the Sandwich islanders, p. 50. Borabora is the name of one of the Society Islands.

Bukohola; name of a heiau, or temple, p. 57.

Buukea; name of an eminence, 170.

Fatuhiva, (La Magdalena;) one of the Marquesas, 188.

Georgian Islands; p. 50. A group of islands in the South Pacific. The inhabitants of this group have been evangelized by means of missionary efforts. See *Missionary Herald*, vol. xxi, pp. 291—297.

Halaua; the original inheritance of Tamehameha, 212.

Hale o Tairi, (House of Tairi;) name of a heiau, 66.

Hamakua; one of the six divisions of Hawaii, 193.

Hare o Keave, (House of Keave;) an ancient burying place of kings. 84.

Hawaii, or *Owhyhee*; the largest of the Sandwich Islands.

It contains about 4,000 square miles, and about 85,000 inhabitants.

Hihii; 215.

Hilea; 110.

Hiro; one of the six divisions of Hawaii, 56.

Hokukano; 75.

Honaunau; once a residence of the Hawaiian kings. It is noted for the ruins of the royal burying place of Hawaii, and of one of the two Puhonuas, or Cities of refuge, which once were a sure defence to all who entered them. 84—89.

Honokea; 210.

Honokoa; 51.

Honomalino; 94.

Honoruru; 172. This is not to be confounded with a place of the same name on Oahu, where is a missionary station.

Honuaino; 73.

Honuapo; worthy of notice on account of the interest felt by its inhabitants in the instructions of the missionaries, 106—108.

Honuaura; 166.

Horuaroa; 66.

Huahine; 41. The most easterly and largest island in the group, which is properly called the Society Islands. Mr. Ellis spent five years on this island, previous to his removal to the Sandwich Islands; and during his residence there witnessed a most surprising change in the character and condition of the inhabitants. See *Missionary Herald*, vol. xxi, pp. 284—287, and 290—297.

Huarai; 219.

Huararai; a mountain of Hawaii. Estimated height about 8,000 feet, 59.

Humuula; a retired little village at the foot of Mouna Kea, commended for its hospitality, 192.

Kaahua; 195.

Kaaraara; 115.

Kaau; an extensive and populous village in the division of Puna. A fine rapid stream runs through the place. 173.

Kaavaroa; a village on the northern shore of Kearakekua bay, memorable as the place where Capt. Cook was killed, p. 74. Naihe, Kapiolani his wife, and Kamakau, the friends and patrons of missionary efforts, reside here; and since the tour was performed, a missionary station has been here established, 78.

Kahalu; 67.

Kahuwaii; 172.

Kaimu; a pleasant village near the sea-shore, on the south-east side of the island. It contains over 700 inhabitants, has a fine sandy beach, and is adorned with plantations, p. 160. The effects of a recent earthquake were here observed, p. 158. A beautiful specimen of native manners was also witnessed, 155.

Kairua; the principal place on the island, and the seat of

its government. Population, 2,600. Kairua is on the western shore, pp. 18, 34. A missionary establishment has been formed here.

Kalahiti; p. 92. A singular method of denoting grief, was here witnessed.

Kalaloa; 217.

Kalama; 78.

Kalahana; 154.

Kalehu; 101.

Kamaiti; 163.

Kamomoa; 154.

Kanekaheilani; a heiau, 200 feet square, 66.

Kaapaa; 214.

Kapahala; pp. 115, 151. A singular instance of favouritism was here seen, 116.

Kaparaoa; 222.

Kapauku; 105.

Kapua; 93.

Kapuahi; 122.

Kapulena; p. 196. Here the company divided, a part crossing the island to Waimea.

Karama; 32.

Karepa; an ancient heiau, formerly dedicated to Tu and Rono, 163.

Karuakalani; (the second heaven;) 65.

Kau; one of the six greater divisions of Hawaii; including about 40 miles of sea-coast on the southeast. Marks of great natural convulsions were seen in this division, 95.

Kauaea; 164.

Kauaikahaora; a heiau 150 feet by 70, built of very large blocks of lava, 64.

Kaupulehu; 223.

Kaura; name of a valley, 194.

Kauru; a small village environed with plantations, 101.

Kaverohea; a rock superstitiously regarded by the natives, 106.

Kea; a mountain on Hawaii, ascended by Mr. Goodrich and others, pp. 218, 219. Elevation estimated at 15,000, or 16,000 feet, 147.

Keahialaka; 164.

Keanaee; a singular vaulted avenue, formed by the lava, 89—91.

Kanakakoi; name of a crater, 149.

Keapuana; a large cave used by travellers as a lodging place, 123.

Kearakaha; 195.

Kearake'kua bay; 78.

Kearakomo; 149.

Keauhou; 68.

Keavaiti; 96.

Keei; 79.

Kehena; a village of fishermen. The natives are obliged

to land their canoes, by raising them 40 feet perpendicular height, 162.

Keokoa; 89.

Kihoro; 222. Here is an artificial fish pond, two miles in circumference, made by Tamehameha,

Kiloa; 78.

Kiolaakaa; 104.

Kipi; 216.

Kirauea; a great volcano on Hawaii, situated at the foot of Mouna Roa, and very fully described in the journal, 129—147.

Kiraueaiti, or *Little Kirauea*; 145.

Kohala; one of the six divisions of Hawaii, 50.

Kokukano; 109.

Koloaha; 196.

Kona; one of the six divisions of Hawaii, 94.

Kapoho, (the sunken in;) a beautiful valley, supposed once to have been a crater. At the bottom is a peaceful lake, 166—168.

Koroa; the name of a beach, to the stones of which singular properties are by the natives attributed, 113.

Kukii; 170.

Kukuwau; 187.

Kula; a romantic spot, famed in Hawaiian tradition, 168.

Kupahua; 154.

Laemano, (Shark's Point;) a point of land formed by the last eruption of the larger crater on Mouna Huararai, about 25 years ago, 223.

Lahaina; the principal district in Maui, p. 40. A missionary station has been formed here.

Laupahoe; 192.

Leapuki; 154.

Mairikini; name of a heiau, 53.

Mahuka; a place where the lava is said lately to have carried an immense rock into the sea. 151.

Makaaka; 114.

Makanau; here Keoua, the last rival of Tamehameha, surrendered himself to the warriors of that king, 110.

Makena; 159.

Malama; 166.

Manienie; 195.

Mariu; 166.

Marquesian Islands; 107. In the S. Pacific. The inhabitants are to the natives of the other islands, in many respects, what the French people are to the other nations of Europe.

Maui; one of the Sandwich Islands, 40—50.

Maukareoreo; the residence of a celebrated giant of that name, 65.

Mokuohai; the scene of a decisive battle, in 1780, between Tamehameha and his cousin Kauikeouli. 81.

Morokai; one of the Sandwich Islands, 24.

Nahoho; a village in the valley of Waipio, 199.

New Zealand; 107. Two islands in the S. Pacific, east of New Holland. The northern is about 600 miles in length, with an average breadth of 150; and the southern is nearly as large. They are divided by a narrow strait. The Church, Missionary Society, and English Wesleyan Methodists, have missionaries here.

Ninole; a small village celebrated for its pebly beach, 113.

Oahu; one of the Sandwich Islands.

Ohiaotelani; the northern peak in Kirauea, 177.

Ofihikao; 163.

Ora; 175.

Ouli; 217.

Owawarua; 215.

Pahoehoe; 67.

Pakarana; the puhonua, or place of refuge, for the northern part of Hawaii, 202.

Pakiha; name of a large heiau, 65.

Papapohaku; 102.

Paraou; 112.

Patini; 98.

Polulu; a pleasant village in a valley between elevated mountains, 211.*

Ponahohoa; noted for its burning chasm, 117—120.

Puako; 218.

Puakokoki; the place where Keoua was defeated by Tamehameha's forces, 111.

Pualaa; 164.

Pueo; 183.

Puhonuas; places of refuge, analogous, in some respects, to those established among the ancient Israelites. There were two on Hawaii, 86, 202.

Pukalani; 217.

Pulana; 154.

Puna; one of the six divisions of Hawaii, 56.

Punaruu; 146.

Punau; 154.

Puukapu; 217.

Ranai; one of the Sandwich Islands, 39.

Raniakea; the name of a subterranean tunnel, 25.

Roa; a mountain on Hawaii. Height estimated at 15,000, or 16,000 feet. 147.

Ruafua; 54.

Sandwich Islands; These are ten in number bearing the following names; viz: Hawaii, Maui, Tahurawa, Ranai, Morokai, Oahu, Tauai, Niihau, Taura, and Morokini. These islands are situated in the Pacific Ocean, between 18° 50' and

* There must be an error in that part of the Journal, to which reference is here made. Probably the height of the mountains, was 5,000 feet; instead of 500, which is but a small elevation.

22° 20' north latitude, and 154° 55' and 160° 15' west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E., Hawaii being the southeastern island.

The estimated length, breadth, and superficial contents, of each island, is as follows:

	Length.	Breadth.	Square Miles.
Hawaii,	97 miles,	78	4,000
Maui,	48	29	600
Tahurawa,	11	8	60
Ranai,	17	9	100
Morokai,	40	7	170
Oahu,	46	23	520
Tauai,	33	28	520
Niihau,	20	7	80
Taura, } Little more than barren rocks.			
Morokini, }			

Society Islands. Islands in the South Pacific; viz. Huahine, Raiatea, Taha, Borabora, Tubui, and Marua. These have all been evangelized. See *Missionary Herald*, vol. xxi, pp. 291—297.

Tahaurawe; a small island on the south side of Maui, 24.

Tahiti; 49. The largest of the Georgian Islands. It is now, through missionary exertions, a Christian island.

Tairitii; 97.

Tauai; one of the Sandwich Islands. A missionary station is on this island.

Taumoarü; 195.

Tuamoo; scene of the battle between Kekuakalani and the forces of Rihoriho, occasioned by the abolition of idolatry in 1819, pp. 69—72.

Waiakea; an extensive district on a bay of the same name, 185—188. A missionary station has been formed here.

Waiakoa; 217.

Waikala; 217.

Waimanu; a beautiful valley, 207.

Waimea; 218.

Waiohinu; 104.

Waipio; a beautiful valley, 193—205.

Waipunaula; 78.

Wairuku; the name of a river, formerly distinguished by extensive markets, or fairs, which were held at stated intervals on its banks. Here also a toll was once paid by travelers, who passed over. See p. 183—184.

III.

NAME OF THE FORMER GODS OF HAWAII, MENTIONED IN THE JOURNAL.

Hiatahoiteporiophele, (the cloudholder embracing or kissing the bosom of Pele,) p. 138.

Hiatanoholani, (heaven-dwelling cloud-holder,) 138.

Hiataopio, (young cloudholder,) 138.

Hiataaaravamata, (quick-glancing eyed cloudholder,) 138.

Hiatabuenaena, (the red hot mountain holding or lifting clouds,) 138.

Hiataareia, (the wreath or garland-encircled cloudholder,) 138.

Hiatawawahilani, (heaven-rending cloudholder,) 138.

The above are represented to be sisters, who, with many others in their train, came from Tahiti, a foreign country, shortly after the Taiahahin'rii, or deluge of the Sandwich Islands, and took up their abode in Kirauea, the great volcano, 138, 139.

Hina; goddess of fishermen, 64.

Kamohoarii; 138.

Kanenuiakea, (great and wide-spreading Kane) 64.

Kaneruruhonua, (earth-shaking Kane,) 64.

Keave; supposed to have been anciently king of Hawaii. He was regarded as the protecting deity of the Puhonua, or City of Refuge, at Honaunau, 84—87.

Kekuaaimanu; 64.

Kuuara; god of fishermen, 64.

Makorewawahiwa, (fiery-eyed canoe breaker,) 138.

Nahoaarii; 100.

Pele; the principal goddess of volcanoes. Much fear seems still to be entertained of this imaginary deity, by the people of Hawaii.

Rono, or *Orono*; a king of Hawaii during what may be termed its fabulous age. Having slain his wife, he became deranged, and set off in a canoe for a foreign country, and was deified by his countrymen. Capt. Cook was at first supposed by the natives to be the god Rono returned to the islands. See pp. 75, 76.

Roramakacha; 64.

Tairi, or *Kukairimoku*; the favourite war-god of Tamehameha, 52.

Tanaroa; 161.

Tane; he appears to have been one of the gods of the Society, as well as of the Sandwich Islands, 66 and 161. }

Tanehetiri, (husband of thunder, or thundering Tane,) 138.

Tapohaitahi'roa, (the explosion of the place of life,) 138.

Teuaatepo, (the rain of night,) 138.

Tu; 161,

Ukanipo; a shark, 73.

IV.

ABSTRACT OF A METEOROLOGICAL JOURNAL, KEPT AT HONORURU, ON THE ISLAND OF OAHU, BY THE AMERICAN MISSIONARIES.

The Journal is complete, for every day in the period between August 1821 and July 1822, inclusive, noting the height of the mercury in Fahrenheit's thermometer, at 8 A. M., and at 3 and 8 P. M., with the course of the wind, and the state of the weather. It was not consistent with the prescribed limits of this volume to give this document entire; neither, for practical purposes, is it necessary. The abstract has been made with some care, and is put into the tabular form, as affording the greatest facilities for examination and comparison.

Months.	Greatest heat.	Least heat.	Range.	General range.	Mean temperature.	General course of wind.	General state of the weather
August, 1821.	88°	74°	14°	75° to 85°	79°	N. E.	Clear; rain but once.
September,	87.	74	13	76—84	78	N. E.	Rained on five days.
October,	86	73	13	76—83	78	N. E.	Clear; rain but once.
November,	82	71	11	75—80	76	N. E.	Clear; rain but once.
December,	80	62	18	70—78	72	N. & N. E.	Clear; rain twice.
January, 1822.	80	59	21	68—75	70	Variable.	Rain 1 day; 7 others cloudy.
February,	77	61	16	68—75	71	N. E.	Rain 4 days; 10 others cloudy.
March,	78	66	12	71—75	72	N. E.	Rain 5 days; 8 others cloudy.
April,	81	62	19	72—78	73	Variable.	Rain 5 days; 12 others cloudy.
May,	81	72	9	75—80	76	N. E.	Rain 4 days; 3 others cloudy.
June,	84	71	13	76—81	78	N. E.	Cloudy six days.
July,	84	74	10	76—83	78	N. E.	Rain 5 days; 7 others cloudy.
Result for } the year. }	88°	61°	27°	70° to 83°	75°	N. E.	Rain on 40 days; generally clear at other times.

The rain came from the north-east, north, north-west, south-west, south and east; but more frequently from the south, and still more so from the north-east, with the trade winds.

V.

I. THE ALPHABET OF THE HAWAIIAN LANGUAGE.

VOWELS.—*A, e, i, o, u.* *A* is sounded as in *father*; *e*, as in the French word *tete*; *i*, as in *marine*; *o*, as in *over*; *u*, as in *rule*. Examples:—*la*, the sun; *hemo*, cast off; *marie*, quiet; *ono*, sweet; *nui*, large.

CONSONANTS.—*b, d, h, k, l, m, n, p, r, t, v, w*; which are named, *be, de, he, ke, la, mu, nu, pi, ro, ti, vi, we*.

The following consonants are used in spelling foreign words;—*f, g, s, y*; named *fa, ga, sa, ye*.

DIPHTHONGS.—*Ae, ai, ao, au, ei, eu, ou.* *Ae* is sounded as in *eyes*; *ai*, as in *aisle*, or *idol*; *ao*, as *a* in *far*, followed closely by *o*; *au*, as *ow* in *vow*; *ei* as in *eight*, nearly; *eu*, as *a* in *late*, followed by *oo*; *ou*, as *o* followed closely by *oo*. Examples:—*ae*, yes; *ai*, food; *ao*, bread; *pau*, all; *lei*, beads; *weuweu*, grass; *lakou*, they.

This alphabet is formed on the principles laid down by the Hon. John Pickering, of Salem, Mass. in his “Essay on a Uniform Orthography for the Indian languages of North America,” published in the Memoirs of the American Academy of Arts and sciences.

INTERCHANGEABLE LETTERS.—On the interchangeable nature of several letters of the Hawaiian alphabet, the Rev. Artemas Bishop, one of the American Missionaries at the Sandwich Islands, thus writes to an officer of the Board of Foreign Missions. “The use of an *l*, or an *r*, in any word where one of these letters is used, conveys precisely the same meaning. Thus, *aroha* or *aloha* (love,) will be equally well understood. The same may be said with regard to the *k* and *t*, the *v* and *w*, the *b* and *p*. *Tabu* or *kabu*, (forbidden,) *Hawaii* or *Havaii*, (the proper name of the island,) *pure* or *pule*, *bure* or *bule*, (prayer,) are equally intelligible to the natives.”

The following extract from the Grammar of the Tahitian language, published by the Missionaries at the Society Islands, exhibits a characteristic in the alphabet of that language, analogous to the one above described.

“Some of the Tahitian consonants are often exchanged; as *f* for *h*, and *h* for *f*, in a considerable number of verbs, when the prefixes *faa* or *haa* occur. In some instances, also, the *r* is pronounced as if it were a *d*, as in *raro*, *riro*, &c. which Europeans have often supposed to be pronounced *da-ro*, *rido*, &c. Sometimes the *r* and the *n* seem to be exchanged, as *ramu*, *namu*. But what is most remarkable in the pronunciation of the Tahitian consonants, is the universal practice of confounding *b* and *p*, *d* and *t*; and it is a fact, that scarce a Tahitian can be found, who is able to distinguish be-

tween them. In spelling or pronouncing the letters singly, they run all the *p*'s into *b*, and all the *t*'s into *d*; but in speaking they immediately turn most of them into *p* and *t*; and there is hardly a Tahitian word, in which it can be said, that *b* and *d* are uniformly used."

It may be proper to add, that both in the Hawaiian and Tahitian languages, every syllable, and every word, ends with a vowel. Accordingly Mr. Ellis has observed, that the Tahitians never could pronounce his name, which ends with a consonant; and moreover, that as they cannot sound the consonant *s* at all, they used to pronounce his name in three syllables, *Eliki*.

II. A VOCABULARY OF THE HAWAIIAN LANGUAGE.

A larger vocabulary, from which the following was compiled, was prepared by Mr. Bishop, the American Missionary at the Sandwich Islands who has already been named. A copy of the original manuscript was procured by Mr. Pickering, early in the present year (1825,) and by him has been obligingly lent, for the purpose of making the selections which are here given, and which would have been more extended, had the prescribed limits of the volume permitted. The words in *small capitals* are such as are contained in the list of radical words, made by the Empress Catherine of Russia, and forming the basis of her great *Vocabularium Comparativum*. Where there are several English words corresponding to the Hawaiian, the one that is in the list of the Empress, is in *Italics*.

<i>A</i>	and.
<i>Arakou</i>	to drag.
<i>Ake</i>	to desire.
<i>Aki</i>	to bite, as, to bite off thread.
<i>A-a</i>	a stone, stony.
<i>Amita</i>	to desire food or drink,
<i>Aaa</i>	social, friendly, hospitable.
<i>AE</i>	yes.
<i>AI</i>	<i>n.</i> food <i>v.</i> to eat.
<i>AI</i>	the neck.
<i>AIA</i>	there.
<i>Ao</i>	<i>bread</i> , daylight, the world, a handle.
<i>Au</i>	<i>n.</i> current, tide, <i>v.</i> to swim.
<i>AU</i>	<i>I.</i>
<i>Anau</i>	to bathe, to wash.
<i>Aihamu</i>	to eat voraciously the refuse food.
<i>AIHUE</i>	<i>v.</i> to steal. <i>n.</i> a <i>thief</i> .
<i>Aikane</i>	a friend of the same sex, who is in the habit of giving and receiving on terms of friendship and civility.
<i>AINA</i>	<i>land</i> , island, country, farm, lot.

<i>Aipupuu</i>	one who serves another for his food, a servant.
<i>Aulana</i>	above.
<i>AONO</i>	six.
<i>Aohe</i>	not.
<i>Aumoe</i>	midnight, or a very late hour.
<i>Aupuni</i>	kingdom, state of peace, undisturbed state of a nation.
<i>Auwae</i>	the chin.
<i>Aha</i>	sour.
<i>Ahaolelo</i>	judgment.
<i>AHI</i>	fire.
<i>AHIAHI</i>	evening.
<i>AHITU</i>	seven.
<i>Aho</i>	the breath, patience, kindness, forbearance.
<i>Ahupuaa</i>	a city, or village.
<i>Akaaka</i>	plain, clear, intelligible.
<i>AKAHI</i>	one, first.
<i>Akaka</i>	to cleanse.
<i>Akamai</i>	sagacious, skilful, expert, wise, intelligent, ingenious, artful.
<i>Akea</i>	wide, broad.
<i>AKOLU, or AKORU</i>	three, third.
<i>AKUA</i>	a deity, God, spirit, any supernatural being, any object of religious homage.
<i>Akua la pu</i>	an evil spirit, the devil (<i>Kebilo</i> .)
<i>Ala</i>	to wake, to watch, to be careful.
<i>Alala</i>	to cry.
<i>Alakai</i>	to lead, to conduct, to guide.
<i>Alana</i>	an offering.
<i>Alani</i>	the orange.
<i>ALE</i>	a wave, a billow.
<i>ALELO</i>	the tongue.
<i>Alii orarii</i>	king, chief, &c.
<i>ALIMA, or ARIMA</i>	five.
<i>ALUA, or ARUA</i>	two.
<i>ANA</i>	cavern, cave, sepulchre.
<i>Aniani</i>	glass.
<i>Ano</i>	now.
<i>Ana hura</i>	a period of ten days.
<i>Anuenue</i>	the rainbow.
<i>Apofo</i>	tomorrow.
<i>AROHA</i>	the common salutation at meeting and parting; affection, love, gratitude, thanks, sympathy, pity, grief.
<i>Aroha oe</i>	love to you, peace to you.
<i>AVA</i>	a valley, a harbour, a passage between two reefs.
<i>AWAWA</i>	a valley.
<i>AVARU</i>	eight.

Bono, or *pono**Baka**Boti**Buke**E**Ec**EEU**Eu**EHA**Ekeu**Ekekeu**EMO—A**Emoore**Haahe**HAAWI**Hae**Hai**Haihai**Hao**Haumana**Haka**HALE**Halii**Hanai**Hanaa**Hanika**Hawawa**Hea*, or *Hahea**Heao**HEAMIHI**HEINA**HEKILI**Heleama**He' lii moka**HEOHO**Hewa*, or *heva**Hewila**Hiamoe**Hiaho**Huilani**Hiu**Hinana**Hoahanau**Hoeule**HOKA*, or *HOTA**Honi**HONUA**Horoi*true, right, straight, correct, proper.
tobacco.

a boat.

a book.

Yes; in answer to a question, and in acknowledging the common salutation.
to mount, to leap upon.ready, *quick*, expert, diligent; also
foolhardy, headstrong, &c.*to go*, to march.

four.

a wing.

a pair of wings.

slow.

shortly, soon.

proud, magnificent.

to give, to forgive.

a flag, the colours of a ship.

to tell, to relate.

joyful.

iron.

scholar, disciple.

lord, chief.

house.

to spread a table.

to feed.

to be born.

a handkerchief.

foolish.

to call.

v. to learn. *n.* a cloud.

good.

drink.

thunder.

an anchor,

a ship-captain.

hair.

wrong, improper, sinful. *n.* sin, error.
lightning.

to sleep.

only begotten.

to exalt.

a sail.

a basket.

a cousin; relative.

rudder, helm.

a star.

to join noses.

earth.

to wash.

<i>Hoomakaukau</i>	to prepare.
HOKEKE	cold, shivering.
HUE	a thief.
IA	<i>fish</i> ; also, <i>he, she, it</i> .
<i>Iako</i>	forty.
<i>Ihe</i>	a spear.
IHEA	when.
<i>Iho</i>	v, to descend; <i>adv.</i> recently, lately, just now.
<i>Ihomai</i>	to descend.
IHU	the nose. <i>Ihu loihi</i> , long nose.
IOLE	mouse.
<i>Ikaika</i> , or <i>itaitai</i>	strong, powerful.
<i>Ike</i>	to see, to perceive, to know, to understand. <i>Ua ike iho nei au i ka palapala</i> ; I have just seen your letter. <i>Ua ike au a fiau roa i ko palapala</i> ; I understand even all your letter.
ILAIDA, OR ILAILA }	there.
IRAIDA, OR IRAIRA }	
<i>Iliahi</i>	sandal-wood.
ILI	skin, bark, rind.
ILIO	a dog.
ILO	a worm.
<i>Imo</i>	to search, to seek.
<i>Imua</i>	before.
<i>Inaina</i>	to hate, to be angry.
<i>Ineina</i>	to despise.
<i>Inehinei</i>	yesterday.
INO	<i>adj.</i> bad, vile, wicked, sinful. <i>n.</i> iniquity, depravity; also, a blow, a squall, a storm.
<i>Inoino</i>	very bad.
INOA	a name.
INU	to drink. <i>E inu oukou i ka waiono</i> ; drink ye the good water.
IYI, or IWI	bone, shell, the hard part of a cane.
<i>Ivipho</i>	the skull.
KAI	<i>n.</i> the sea. <i>adj.</i> great, intense.
<i>Kaikaike</i>	powerful.
<i>Kaikaine</i>	a younger brother.
KAIKUNANE	a brother.
KAIKUWAHINE	a sister.
<i>Kae</i>	a goat.
KAAA	war.
<i>Kaukama</i>	a cucumber.
<i>Kahakai</i>	the beach, the sea shore.
<i>Kahuna</i>	a priest.
<i>Kamaa</i>	shoes.
<i>Kamailio</i>	conversation.
KANIAI	the throat.

KANAKA	man.
<i>Kala</i>	a dollar; also applied to spectacles called <i>makakala</i> .
<i>Kapiki</i>	a cabbage.
<i>Keike papa</i>	a resident.
KEIKIMAHINE	a daughter.
KEIKI	a child, a <i>son</i> .
<i>Keikuana</i>	an elder brother.
KOA	a soldier.
KOKO	blood.
<i>Kulina</i>	maize.
KUAHIVI	a mountain.
<i>Kuono</i>	a bay.
<i>Kupunekane</i>	a grandfather.
<i>Kupunewahine</i>	a grandmother.
<i>Kupapau</i>	a corpse.
LAA	a leaf.
LAWOHO	hair.
LEO	a voice.
LIHA	cold.
LIO	a horse.
LIPI	<i>axe</i> , or hatchet.
LIMALIMA	the hand.
<i>Lole</i>	cloth.
MAHINA	the moon.
MAITAI	good.
MAKA	the eye.
<i>Make</i>	to die.
MANAVA	time.
<i>Miano</i>	a shark.
<i>Mea</i>	a thing.
MOANA	the sea.
<i>Moni</i>	to swallow.
MULUWAI	a river.
NAU	thou.
<i>Naia</i>	a porpoise.
NANI	beautiful, handsome.
NIHO, OR NINO	teeth.
NINEHI	a circle.
NUI	great.
<i>Nuiniu</i>	very large.
OE ALA	<i>he, she</i> , or it.
OE	thou
OE NE	thou.
OI	sharp.
<i>Oi ai</i>	to ascend.
<i>Oi iho</i>	to descend.
<i>Ohana</i>	a family.
<i>Ohale</i>	baldheaded.
<i>Ohi</i>	the.

<i>Ohia</i>	apple.
OLA	<i>n. life.</i> salvation. <i>v.</i> to be safe, to be alive.
<i>Ona</i>	drunken.
<i>Olala, or orara</i>	person shipwrecked.
<i>Omaoma</i>	bosom.
<i>Onohe</i>	the eyeball.
OPU	the belly.
OREORE	a noise.
<i>Orohe</i>	to hear.
<i>Orono</i>	to obey.
OUKOA	you.
OU	<i>thou, thine.</i>
<i>Pahi</i>	knife, sword.
<i>Paa pu</i>	altogether.
PEPEIDO	the ear.
<i>Perikane</i>	Britain.
Po	Night.
Poo	the head.
<i>Poeleele</i>	darkness.
<i>Pouli</i>	do.
PUOLA	a tomb.
<i>Ranakira</i>	a conqueror.
TAMAITI	a son.
U	the breasts, <i>milk, &c,</i>
<i>Uala</i>	potatoes.
<i>Uao</i>	daylight.
U'A	rain.
<i>Uee</i>	to cry.
<i>Uharu</i>	hungry.
UHANE	a <i>spirit</i> , the soul.
<i>Ukana waiwai</i>	goods, commodities.
<i>Uka</i>	wages, compensation.
<i>Ula</i>	red.
<i>Umete</i>	a calabash.
UMI	ten.
<i>Umikamarii</i>	infanticide.
<i>Uma</i>	a place for baking, an oven.
<i>Upine</i>	a net.
WA	time.
WAHIA	wood.
WAI	water.
WAIA	milk.
WAHA	month.
WALAAA	noise.
<i>Waimaka</i>	tears.
WAINA	wine.
WITI, or WITIWITI	<i>quick, swift.</i>

<i>Aniani mai ka makani oluolu.</i>	The breeze blows comfortably.
<i>Ike arooke Akua.</i>	the presence of God.
<i>Aroha mo oe, e noho lai Ho-</i>	} Great affection for you dwell-
<i>noruru.</i>	
<i>Ehele au e ike ia oukou.</i>	I will come to see you.
<i>Aore nana ia kopalapala</i>	} Your letter has not been seen
<i>eke'rii,</i>	
<i>Ua eha au ia oe.</i>	I have been hurt by you.
<i>E eha aku oe ia'u.</i>	You shall also be hurt by me.
<i>Make make maua i ka pala-</i>	} We love the book, or instruc-
<i>pala.</i>	
<i>Ihoi mai au i ka olelo a ko</i>	} I have returned an account of
<i>arii.</i>	
<i>He aroha au ia oe i kou keiki</i>	} I sympathise with you on ac-
<i>i make ai.</i>	
<i>Epale ae i ke Akua i ke arii.</i>	Pray to God for the king.
<i>Aore oukou ehele mai i'au i</i>	} Ye will not come to me that ye
<i>ora oukou.</i>	
<i>Iho mai kela.</i>	He came down.
<i>Makou iho olelo maitai a Je-</i>	} We have recently heard the
<i>hova.</i>	
<i>Ua ike au a pau roa i ko pa-</i>	} I understood even all your let-
<i>lapala.</i>	
<i>Nui ka ino okakou naau.</i>	{ Great [is*] the iniquity of
<i>Nana oe i kahi kakei o haule.</i>	our hearts.
<i>Hookomo ia mai.</i>	Watch the child or he will fall.
	Let it be brought in.

Specimens of the language will be found in many parts of the Journal, with translations by Mr. Ellis.

The following is a Hymn in the Hawaiian language, and is a translation of lines composed by Mr. Wm. B. Tappan, on occasion of several missionaries embarking at New Haven, Conn for the Sandwich Islands, in the autumn of 1822. The original will also be given, for the sake of comparison.

Hawaiian.

1. EARA na moku-o kai riro e,
 Ma moe mau no i ka kae o ka po,
 E nana oukou ra, ua ana ao nei.
 'Ke maramarama e ora' i oukou.
 Haheluia ia Iesu, i ko kakou Alana.
 Hilani hou ia Ia i ka wai toridana.

* The verb *to be* is wanting in the Hawaiian language. This is asserted on the authority of Mr. Ellis. Ed.

2. Ko naru a puni e haruru ae,
Na rakou e amo k'ukana maitai
E rave ka ko'a me ka maranai,
Ka moku i uka ka me e ora'i.

3. I na moku i paa i ka pouri mau.
Uhia 'ka naau po wale rakou,
Ano nei e puka no maila ke ao
Hoku Bet'lehem, ka Hoku ao mau.

4. E ake rakou i nana wave ae
Ka wehea mai 'ka araura maitai,
A o ka kukuna o ka Mesia mau,
"A 'kali na moku kouna kanawai."

5. Huiia ka rere a pau, me ka kii;
E hooreia ka taumaha a pau;
I k'Alana maitai rakou e ora'i,
E tabu ka Heiau na ke Akua mau.

6. E OBUKAHATA i noho runa'e
'Hauoli no mai 'ka olelo maitai;
'Rohea ka pule no ko aina nei,
I pono rakou nei, i nani no nae.
Haleluia ia Iesu, i ko kakou Alana,
Hiilani hou ia ia i ka wai Ioridana.

Original.

Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The strength of His chosen in love will appear,
And light shall arise on the verge of the tomb.
Alleluia to the Lamb who hath purchased our pardon;
We will praise him again when we pass over Jordan:
We will praise him, &c.

The billows that girt ye, the wild waves that roar,
The zephyrs that play where the ocean-storms cease,
Shall bear the rich freight to your desolate shore,
Shall wait the glad tidings of pardon and peace.
Alleluia, &c.

On the islands that sit in the regions of night,
The lands of despair, to oblivion a prey
The morning will open with healing and light;
The young star of Bethlehem will ripen to day.
Alleluia, &c.

The altar and idol in dust overthrown,
The incense forbade that was hallowed with blood;
The Priest of Melchisedec there shall atone,
And the stones of Atooi be sacred to God!
Alleluia, &c.

The heathen will hasten to welcome the time,
 The day spring, the prophet in vision once saw—
 When the beams of Messiah will illumine each clime,
 And the isles of the ocean shall wait for his law.
 Alleluia, &c.

And thou ОВООКІАН! now sainted above,
 Wilt rejoice, as the heralds their mission disclose;
 And the prayer will be heard, that the land thou didst love,
 May blossom as Sharon, and bud as the rose!
 Alleluia to the Lamb who hath purchased our pardon;
 We will praise him again when we pass over Jordan:
 We will praise him, &c.

VI.

GENERAL REMARKS ON THE POLYNESIAN LANGUAGE.

[Copied from the Introduction to a Grammar of the Tahitian Dialect of the Polynesian Language printed by the English Missionaries at the Society Islands, in 1823.]

The inhabitants of most of the numerous islands of the South Sea, called by modern geographers by the general name of *Polynesia*, have one common language, which, for that reason, may be called the Polynesian. It prevails, also, over some part of Australasia; yet it has apparently no affinity with the languages or dialects of the major part of the Australasians.

The Polynesian, whether it may be considered as a primitive or mother tongue itself, or a sister of the Malay derived from one common parent, is undoubtedly of great antiquity; the people that speak it having been, it is probable, separated for ages from the rest of the world.

And while, as the language of a rude and uncivilized people, it has, as might be expected, many deficiencies, when compared with the highly cultivated and polished languages of Europe, it has, at the same time, in some respects, a force, a simplicity, and precision, as in the instance of the personal pronouns, that may perhaps be superior to them all.

Its resemblance to the Hebrew in the conjugation of the verbs, and in many of its primitive words, could easily be shown. Many words seem to have truly Hebrew roots; such as *mate*, death; *maru maramara*, bitter; *rapaau*, to heal; *pae*, side; &c.

As the Polynesian prevails over such a vast tract of the South Pacific Ocean, and is spoken, for the most part, by people inhabiting small detached islands, having little or no intercourse with each other, it has, as might be expected, a

great variety of dialects; yet not so different, but they all may easily be known to belong to one common language.

Of these dialects, the principal are the *Hawaiian*, or that of the Sandwich Islands; the *Marquesan*; that of *New Zealand*; the *Tongatabuan*, or that of the Friendly Islands; and the *Tahitian*. The others, so far as they are known, bear more or less affinity, some to one, and some to another of these.

There is in the Polynesian language, a great number of radical or primitive words, that seem to prevail through all the dialects, having nearly the same pronunciation and the same ideas affixed to them, every where; such as *mate*, death; *iai*, water; *ua*, rain; *fenua*, land; *tai*, the sea; *uta*, the shore; *medua*, a parent; *atua*, a god, &c.

Other words such as the numerals, the personal and possessive pronouns, are nearly the same every where, and probably the same may be said of the use of the adjectives, and of the conjugation of verbs.

Many words however appear very different when they are not so in reality; because in some dialects the first syllable of a word is dropped or exchanged; as *t* for *k*, *h* for *f*, *n* for *ng*, *l* for *r*, or the contrary. Thus the word standing for *man* in the Hawaiian, is *kanaka*; as, also, in Pavata, or one of the dialects of the Paumotu people; in the Marquesan, it is *anata*; in the Tongatabuan *tongata*; as also, at New Zealand; in the Fejeean, it is *tamata*; and in the Tahitian, *taata*. *Ika* is the general word for *fish* in the different dialects; but *ia* in Tahitian: also *buaka* for a *hog*; but *buaa* in Tahitian. *Ra* is the general word for the *sun*; but at the Marquesas, *a*, and in the Friendly Islands, *la*. *Ariki* and *aiki* are the general words for a king, or principal chief; in Tahitian *arii*.

Of the above dialects, those that bear the greatest resemblance to each other, are the Hawaiian, the Marquesan, and that of New Zealand; the Tahitian comes next, and differs chiefly from them in abridging the words, and dropping a great number of consonants, and in discarding entirely the nasal *ng*, the *g*, and *k*.

The Tongatabuan differs from them all in many respects. It substitutes the *l* for the *r*; uses the *j* consonant, which the others never do; has strong aspirates, resembling the Greek *ih*; or the ancient British *ch*; and has a great number of words unknown in the other dialects of the Polynesian, but they may probably be traced to the dialects used in the Fejees, New Caledonia, and the Marian or Ladrone Islands. There seems to be nothing in the dialect of the Friendly Islanders to support the conjecture that the New Zealanders are their descendants.

The Fejeeans are undoubtedly a different race of people from the Friendly Islanders, and, apparently, from all that speak the Polynesian; and though their language is partly Polynesian, yet it has a mixture of words, that indicate a different origin. The words *Kalao*, God; *leva*, woman; *sin-*

ga, the sun; *tolatola*, a shoulder; *sala*, a leg; &c. seem to have no affinity with the true Polynesian, though they may have with some of the Malay dialects. *Bulam*, or *bulan*, the word used by the Fejeeans for the moon, is used by the Malays.

Of three of the Polynesian dialects there have been grammars composed; viz: first, of the Marquesan, by the Rev. S. Greathead, a gentleman well qualified, from his extensive acquaintance with all that has been written concerning the Polynesian nation, its customs, language, &c. It is to be regretted, however, that his materials were not more ample and accurate.—The next was Martin's Grammar of the Tonga language, as he calls that of the Friendly Islands.—The third was a grammar of the New Zealand dialect by Professor Lee of Cambridge, whose known abilities, and extensive acquaintance with the oriental languages, would have realized the expectation of a valuable work, had he been furnished with accurate and sufficient materials.

About sixteen years ago, an attempt was made towards compiling a Tahitian English Vocabulary, to which was prefixed a rough sketch of a Tahitian grammar. A copy of that vocabulary and grammar was sent to the Directors of the London Missionary Society; but, owing probably to the low state of the Tahitian mission at that time, little notice was taken of it.

[The grammar, of which the foregoing remarks form the preface, is a new edition of the above named Tahitian Grammar, with corrections and additions.]

VII.

VOCABULARY OF THE FEJEEAN LANGUAGE.

In the preceding article, p. 253, the remark is made, that the Fejeean language has not probably the same origin with the Polynesian. As specimens of this language are very rare, and as no professed vocabulary of it has, we believe, ever been published, it was thought, that it might be useful to subjoin the following, compiled from a more extensive one obligingly lent us by Mr. Pickering of Salem. The original manuscript, of which Mr. Pickering's is a copy, belonged to William P. Richardson Esq. of the same place, who visited the Fejee Islands in 1811.

The words are all to be sounded according to the *English* powers of the letters. Those, that belong to the Empress Catherine's list, are, as in the vocabulary of the Hawaiian language, printed in small capitals.

ENDOONGAH	one.
SA RUAH	two.
SA TOLOO	three.
VA	four.

LEMO	five.
ONO	six.
VETOO	seven.
WHALOO	eight.
THEVAH	nine.
TEENEY	ten.
<i>Endoongah teeney, or }</i>	
<i>Bonackhe Endoongah }</i>	eleven.
<i>Ruah teeney</i>	twenty.
<i>Ruah teeney bonackhe</i>	twenty and more.
<i>Toloo teeney bonackhe</i>	thirty and more.
<i>Androw</i>	one hundred.

To express a great number, they repeat the word *androw*, shutting and opening their hands to signify thousands.

<i>Antakie</i>	a musket.
<i>Antakie ne fenoah</i>	a large gun.
<i>Antakie nubeta</i>	a bow.
ASSUEY, or IVALLEY	a house.
AMBUCAH	fire.
<i>Ambure</i>	yellow.
<i>Antahly</i>	a rope.
<i>Ahlay</i>	an expression of grief.
<i>Andoboo</i>	sugarcane.
<i>Antaloo</i>	a vegetable, called <i>taro</i> at the Sandwich Islands.
<i>Angonah</i>	name of an intoxicating drink.
AHWHYE	water.
<i>Ahwhyne endran</i>	fresh water.
<i>Ahwhyne enduey</i>	salt water.
<i>Ambetty</i>	a prophet.
<i>Ambat ne angole</i>	a fish hook.
<i>Aooto</i>	the bread fruit.
<i>Ambeetoo</i>	bamboo.
<i>Bellico</i>	a chisel.
<i>Bergoolah</i>	the dead body of an enemy, which they intend to eat.
<i>Boondy</i>	banana.
BATTOO	a stone.
BULLUM BULLUM	strong, <i>healthy</i> , fearless, un- daunted.
BOOLOO	the moon.
BOOTHEM BOOTHEM	white.
<i>Beembee</i>	heavy.
<i>Coro</i>	a foot.
<i>Cogey ty ty</i>	a hatchet.
CUNNYCUN	to eat.
<i>Coosah coosah</i>	make haste.
<i>Cow my</i>	give me.
CARRAHCARAHWAH	green, or blue.

<i>Dulah</i>	hush, be quiet.
<i>Dammer</i>	an outrigger to a canoe.
EYE	yes.
<i>Eti num</i>	silly, foolish.
<i>Endry' endry'</i>	long.
ENDUM ENDUM	red.
ENDRAH	blood.
ETOAH	fowl.
<i>Esah</i>	an oath.
FENOAH	land.
GOURIE	a dog.
<i>Ganggah</i>	bold, courageous.
<i>Goosey goosey</i>	very angry, mad, crazy.
GUEGO	you.
GUOW	I, myself.
<i>Goulie</i>	a parrot.
HIGHBALLOO	war.
<i>Iarsey</i>	sandal wood.
<i>Iarsey mundoo</i>	old dry wood.
<i>Iarsey boo</i>	green straight wood.
<i>Iarsey ambillo</i>	crooked wood.
<i>Iarsey cobey</i>	young wood, in which there is no heart or smell.
<i>Iarsey toloo</i>	hollow wood.
<i>Iarsey lebo</i>	large wood.
<i>Iarsey ly ly</i>	small wood.
<i>Iarsey endry' endry</i>	long wood.
<i>Iarsey lecca lecca</i>	short wood.
<i>Iarsey benackah</i>	good wood.
<i>Iarsey dah</i>	bad wood.
<i>Iscealey</i>	a knife, saw.
<i>Icey</i>	a pair of scissors.
<i>Iambo mungy</i>	an adze.
<i>Indeenah</i>	indeed it is true.
<i>Ithuly</i>	a needle.
<i>Kimori</i>	a Lascar.
<i>Kisee</i>	a poor man, a slave.
<i>Kywhy</i>	a sailor, a fisherman.
<i>Leek</i>	a woman's dress.
<i>Lillo lillo</i>	a looking glass.
LEVAH	a woman.
LEVAH LY LY	a girl.
<i>Lear lear</i>	a fool.
<i>Latha</i>	a sail.
<i>Lecca lecca</i>	short.
<i>Lasso</i>	a lie.
LUAH LUAH	black.
<i>Looboo</i>	full.
<i>Logey ly ly</i>	a hatchet.

<i>Marti</i>	a carpenter.
<i>Matow</i>	iron.
MATOW LOGEY, OR LOGEY LEBO	an axe.
<i>Mossay</i>	a fan.
<i>Marammah</i>	wife to a great chief.
MISSAMIS'	fish.
MATTE MATTE	to put to death, <i>death</i> ; to hurt in any way.
<i>Maloom</i>	a war-club.
<i>Mottoo</i>	a spear.
<i>Metaccahlyly</i>	tomorrow morning.
<i>Moi moi</i>	to sleep, to rest.
MUNGETY	provisions.
MARSEMAH	salt.
<i>Matte savah</i>	a landing place.
MANOO MANOO	birds.
<i>Nassow</i>	arrows, ammunition.
<i>Ninney ninney</i>	angry.
<i>Negour</i>	today.
<i>Nebongybong</i>	tomorrow.
<i>Ne bong</i>	night.
<i>Ne highballoo</i>	an ally in war.
<i>Ne metha</i>	an enemy.
<i>Ouvie</i>	a yam.
OUTH A	rain.
OULY	hair of the head.
OUCTENAH	a wife.
PAPPE LANGE	a white man, a <i>ghost</i> .
POAKAH	a pig, <i>hog</i> , pork.
<i>Rhomboo</i>	a chest, a basket, a box.
RANGONIE	a boy.
SENGAH	no.
<i>Sa munckah</i>	no more.
<i>Sang</i>	a fork.
<i>Sulu</i>	cloth.
SUIR	a bone.
<i>Sa reyrey</i>	cowardly, timid, fearful, frightened.
<i>Sciandrah</i>	good morning.
SINGAH	the sun.
<i>Sa voca</i>	speak.
<i>Sarah sarah</i>	to see, to look.
<i>Soroh lebo</i>	a great feast.
<i>Samberry</i>	by and by.
<i>Sallah</i>	a path.
<i>Salallah</i>	empty.
<i>Tombey</i>	a small piece of ivory.
<i>Taboui</i>	a razor.
TUMATTAH	a man.
TUNGUNIE	a husband.

TUMMUNNAH	a father.
TUNNEENAH	a mother.
<i>Turang</i>	a chief.
<i>Turang a lebo</i>	a great chief.
<i>Turang a ly ly</i>	a petty chief.
<i>Thackow</i>	a reef (of rocks.)
TUMBATACCAH	<i>n. a thief; v. to steal.</i>
<i>Tulindow</i>	a boat steerer.
THURGIE	wind.
<i>Tamboo</i>	equivalent to the <i>tabu</i> of the Sandwich Islands.
<i>Tarro</i>	when the restriction is re- moved.
<i>Tuliah</i>	labour.
<i>Tamboo mungy mungy</i>	an adze.
<i>Tookie ne matlow</i>	a blacksmith.
<i>Tungie</i>	crying.
UNGAH	a duck.
WANKEY LEBO	a ship, a vessel.
WANKEYNE PAPPELANG	a vessel.
<i>Wankey nubeta</i>	a boat.
<i>Yow</i>	goods, trade.
<i>Quotha i thanah guego?</i>	What is your name?
<i>Cybee ne assuey guego?</i>	Where is your house?
<i>Cybee ne sallah?</i>	Where is the path?
<i>Quotha iarsey boley negour?</i>	{ Who has any sandal-wood to sell to-day?
<i>Sarah sarah guow.</i>	Let me see.
<i>Sagalah guego?</i>	Do you understand?
<i>Sagalah guow.</i>	I understand.
<i>Sa guego sa guow salago sa- sa rara n'iarsey.</i>	{ Go with me to see the sandal- wood.
<i>Boley adabah n'iarsey guego?</i>	{ What do you want for your wood?
<i>Nenethah ta ta iarsey?</i>	When do you cut sandal-wood?
<i>Sa munckah n'iarsey negour?</i>	Have you got any wood to-day?
<i>Sa boleah.</i>	I have sold it.
<i>Mybee n'iarsey guego?</i>	Where is your wood?
<i>Dolah n'iarsey n' bello bello.</i>	Carry the wood to the boat.
<i>Asopah n'iarsey.</i>	Put the wood in piles.
<i>Iarsey guotha?</i>	Whose wood is this.
<i>Iarsey guow.</i>	It is my wood.
<i>Iarsey n'itahn.</i>	It belongs to another man.
<i>Cybee ne towgay?</i>	Where is the owner?
<i>Salago lagoutoo ta ta ne iar- sey.</i>	{ He has gone to the woods to cut sandal-wood.

VIII.

STATEMENTS OF THE REV. WILLIAM ELLIS RESPECTING THE SOCIETY ISLANDS.

[The Rev. Mr. Ellis, who, as one of the Deputation sent to explore the island of Hawaii, drew up the preceding journal of the tour, has since visited the United States, with his family, on their way to England, on account of the long continued and dangerous sickness of Mrs. Ellis. He arrived in this country in March 1825, and remained here till July. During this time, he visited most of the larger towns and cities on the sea-coast, east of the Hudson River, for the purpose of describing the great changes which, in consequence of missionary efforts, have taken place in the Society Islands; and also the progress of the mission at the Sandwich Islands.

Before going to reside at the last mentioned islands, Mr. Ellis had spent six years in connexion with the mission at the Society Islands, under which general denomination both the Society and Georgian groupes are usually included. He arrived in the Pacific in 1817. Only two years previous to that time, all those islands, except Eimeo, were wholly given to idolatry and crime. At the period of his landing at Eimeo, however, no less than eight of the islands had formally renounced their idols, and were seeking Christian instruction. After continuing at Eimeo about a year, he removed to Huahine.

Mr. Ellis was an eye-witness of nearly all he related with respect to the *present* condition of those happy isles. And when he described the wretched state of their inhabitants in former times, he spoke only of what had been painfully witnessed, for many years, by some of the excellent missionaries, with whom he was subsequently associated; of what, too, had been done and suffered by natives, with whom he held daily intercourse—natives, once licentious, savage idolaters, but now humane, civilized, Christian men, through the transforming influence of the Gospel of Christ.

The brief account of Mr. Ellis's statements respecting the Society Islands, which follows, was drawn up by the Editor, who repeatedly heard them in public and had the happiness of conversing often with their author in private; and although the view must necessarily want much of the fulness and vivacity of the original, it is believed to possess the merits of accuracy and truth. This is the account, to which reference is made at p. 240, in the notice of the Society Islands. It was published originally in the *Missionary Herald*.]

The description of the islands given by Capt. Cook and other navigators, is found to be correct. The soil is luxuriant, the climate salubrious, (though somewhat less so than that of the Sandwich Islands,) and the scenery every where delightful. Those voyagers, however, were not at the islands long enough to learn the true character and condition of the inhabitants; whose manners were less innocent, whose customs were more savage, and who were far less happy, than was supposed. The first impressions of the missionaries were favourable. But a residence of fifteen years at the islands, gave them altogether different views of the people.

Former Character and Condition of the Inhabitants.

Their domestic and social state.—For domestic happiness, their language contained not a symbol. Of it they had not an idea. Polygamy was common. The duties of the marriage relation were disregarded. The connexion itself was dissolved on the slightest pretences. Impurity was universal.

The lot of the female was peculiarly hard. She must not cook her food at the same fire with her husband, nor eat with him, nor make the same house her ordinary habitation. Besides, she was denied some of the best kinds of food; and it was death for her to violate these rules.

Infants were murdered without reluctance and without remorse; and generally by their parents, or other near relations. The elder missionaries believed, that two-thirds of the children were thus sent from the world, by the hand of violence, in the morning of life. Generally they were slain as soon as born. Sometimes they were sacrificed to idols; sometimes they were thrown into the sea to propitiate the sharks who were worshipped as gods; but oftener they were buried alive—frequently in the house where they were born, the mother helping to fill up the grave. The causes of this unnatural deed were various. Infidelity to the conjugal relation, weakening the ties of nature, was one. Difference of rank in the parents, or, in other words, family pride, scorning to mingle patrician with plebeian blood, was another. But the most operative cause was found in the *Arioi Society*, which must have had its origin in unmingled depravity. The number of the Ariois was large, and their principles were horrid; one of which was, that no member should suffer his children to live. If he did, he was expelled from the fraternity. The society was a privileged order, and being restricted to the higher ranks, was esteemed the most polite and honourable institution in the islands.

If parents were cruel to their children, children were also cruel to their parents. When the parent was old, decrepit, sick and helpless, they would sometimes build a booth not far from the house, place him in it, give him a small portion of provisions, and never go near him again. Of course he soon died. Sometimes, tired with waiting on him, and desiring to seize on his property, a parricide would enter the hut of his unsuspecting father, and pierce him through with a spear. Sometimes the children would pretend to be carrying their sick father to bathe, when they would throw him into a grave previously prepared for the purpose, and stifle his cries, and put an end to his life, by throwing large stones upon him.

There was no mutual confidence. No man knew whom to trust; for the fountains of domestic and social affection were poisoned, and the rights of others were disregarded. An exclusive, unfeeling, grasping selfishness every where predominated.

Besides the other causes of wretchedness in their social life, drunkenness was almost universal. The juice of the *ava* had long been known to them as furnishing an inebriating draught. At length they were instructed to distil something more efficacious from the juice of the sugar-cane. Stills of the rudest form were to be found in all the inhabited parts of the islands. Around these the natives would gather in small companies, and drink the spirit as it was manufactured, until they quarrelled, fought, and some were slain.

Indeed, human life was held as of little value. Many died by open violence; many by secret poison. It was even a general opinion among the natives, (such were their views of each other,) that none died a natural death. If they

could discover no other cause, they attributed the decease of their friends to the mysterious rites of sorcery.

Their *Government* was in the highest degree despotic and tyrannical. The king of the islands, and the chiefs of the several districts, had full power over the property and lives of their vassals. The rulers seized on the possessions of any one, whenever they pleased; and it was death to complain. The people were often stripped at once of their whole property. A regular trial for offences was unknown. A man was judged unheard, and executed without a formal condemnation, and usually without warning. Death was the punishment for crimes of every degree. The offender was killed with a club or spear, or beheaded. Often he was offered in sacrifice to the idols.—Under such a government, there could be no feeling of security; no industry; no enterprize.

Their *Wars* were carried on both by sea and land. Their custom by sea was as follows. Forty or fifty large canoes, lashed together with strong cords, so that none might desert, and filled with warriors, were rowed out to meet as many more, prepared in a similar manner for the contest. As the two parties approached, the battle was begun with slings and stones; when they came nearer, spears and javelins were used; and when they closed, they fought with clubs. In many cases, the vanquished party has been wholly destroyed, the victor carrying the work of death from one end of the line to the other.—Their wars on land, were even more bloody: for besides making all possible slaughter of the vanquished on the field of contest, and relentlessly pursuing the fugitives for weeks and months among the mountains; a reserved party of the victors, as soon as the battle was decided, rushed upon the defenceless villages, and carried promiscuous slaughter among the women and children, the sick and aged: or, if any were spared, it was for slavery, or for immolation upon the altars of the gods. The barbarity of these wars was dreadful. Here, a warrior might be seen tossing little children and infants into the air, and catching them on the point of his spear, where they expired in agonies. There, another might be seen dragging, in savage triumph, five or six lifeless children by a cord, which had been passed successively through their heads from ear to ear. Yonder, all covered with gore, another might be seen scooping with his hands, the blood from the gushing trunk of his decapitated foe, and drinking it with hideous exultation.—These wars were frequent. Scarcely a year passed without one or more.

Such evils as these which have been mentioned, all combining their influence, must, one would think, have constantly diminished the population. And this was the fact. In 1773, Capt. Cook estimated the number of inhabitants in the islands at 200,000. The missionaries believe that there must have been at that time at least 150,000. But in 1797, when the missionaries arrived there, the number did not exceed

20,000; and before the Gospel began to exert much influence, it had diminished to little more than 15,000. Pomare, speaking of the goodness of God in sending his word to the islands, remarked, that "it came to the small remainder of the people."

Their Religion.—The only controuling principle in their religion, was *fear*. Their gods were confessedly evil, revengeful, cruel. No amiable, lovely trait of character was attributed to them. Consequently they were never loved. And the system of religion resembled the gods. It possessed no amiable characteristics. It sanctioned every crime, and even required the practice of very many. Its rites were bloody. The king was chief priest. Hence the requisitions of religion were seconded by the civil power. One of the principal requisitions was human sacrifices, which was frequently made. When a large sacrifice of this kind was ordered, the king sent to the chiefs of the several districts a number of stones, denoting the number of victims, which were to be furnished by each. The chiefs then sent by night to whatever huts they chose, despatched the victims, and the next morning sent them in baskets to the *morai*, or temple. The missionaries have proof, that at least 16 or 18 human sacrifices have been offered at one time. In some cases, every post in a temple, which was erecting, rested upon a human body slaughtered for that purpose.—The *tabu*, or system of restrictions, which was a part of the religion, was severe in its nature, and terrible in its effects. It consecrated persons, places, and things to certain uses connected with the religion; and disregard of its prohibitions sent the transgressor bleeding to the altar.

"Surely the dark places of the earth are full of the habitations of cruelty."

Historical Sketch of the Mission to these Islands.

A mission was established in the islands, in 1797, by the London Missionary Society. For fifteen years, it had no apparent success. The missionaries became almost discouraged. So likewise did their patrons in Great Britain. Christendom lost, in great measure, the interest it had first felt in the enterprise. The hopes and expectations of Christians with respect to the success of evangelical exertions, rested chiefly on other portions of the heathen world.

But in 1812, Pomare, the king, offered himself a candidate for baptism, and desired Christian instruction; although he knew that such a step might deprive him for ever of Tahiti, and might even endanger his life. Every motive of worldly policy conspired with his early habits, and his confirmed depravity, to bind him to idolatry; but he formally made the offer, and though he was not then baptized, he ever after manifested cordial attachment to the Christian religion. The next year, a number of other natives appeared to be con-

vinced of their need of salvation by Jesus Christ. In 1814, this number was somewhat increased. They all observed the Sabbath, and often met for prayer to God. For this their neighbors derided them, and distinguished them by the name of *Bure Atua*, or Praying People. In 1815, the missionaries estimated the professed worshippers of the true God, in the several islands at five hundred, among whom were several leading chiefs.

Since that time, a printing press has been established in each group of islands, and numerous books in the native language, composed or translated by the missionaries, who first reduced the language to writing, have been printed, and circulated among the people.

Present Character and Condition of the Inhabitants.

Their *domestic and social state* has undergone a radical change. Polygamy has been abolished. Christian marriage has been introduced. The marriage vows are held sacred. The husband and wife live together, use the same kinds of food, eat from the same table, and associate on terms of Christian equality, and affectionate endearment. Children are not only suffered to live, but are cherished with great tenderness, and nurtured with pious solicitude and care: and domestic happiness is well understood, and generally enjoyed, in all the islands.

To a considerable extent, the inhabitants have been gathered into villages, for the sake of the regular preaching of the Gospel. Their houses are comfortable, being generally of timber framework, the interstices of which are wattled and plastered, and the whole white-washed. Their furniture and clothing are in the European style; so far as their means will allow. They have been taught by the missionaries to make bonnets and hats from materials which are found in abundance on the islands; and these articles of dress are almost universal. They also manufacture sofas, tables, &c., which are fast multiplying in their dwellings.

Not less than 12,000, out of the 20,000 inhabitants, can read the word of God intelligibly, considerable portions of which have been translated, printed and circulated: and 3,000 children and adults are now in the schools. Many are able to write, and some are considerably acquainted with arithmetic. So that the domestic circle is enlivened by intellectual occupations, unknown a few years since.

Industry has greatly increased. Drunkenness has become rare. Theft seldom occurs. Murder is still more infrequent. The aged and infirm are kindly treated. Hospitals have been established, and charitable societies instituted, to relieve the afflicted poor. The Arioï Society is no more. Its abominations are detested. Correct views of individual rights are prevalent, and those rights are respected. Private interest is sought in subserviency to the general good; and mutual confidence pervades the community.

Their *Government* has received a salutary modification.

It has been defined and limited by a Constitution, and exists in the mildest patriarchal form. The king and his chiefs have power only to execute the laws. It is, in fact, a government of laws. These laws have been printed and promulgated. Individual rights have been made sure. No man can be molested at pleasure, either in his person or property. Punishments are prescribed by the laws, and are proportionate to the aggravation of the offence. None can be punished uncondemned, nor any be condemned without a regular trial; and this trial is always by jury, and in an open court of justice.

Their *Wars* are ended. The weapons of war are neglected and are perishing. Instead of guns and powder and ball, they seek for implements of husbandry, for clothing, for domestic utensils, for means of growing in knowledge, and in grace.

Their *Religion* is peaceful and holy. It teaches to cultivate the virtues of penitence, and charity, and faith; to seek the happiness of each other, and of all men; to set lightly by the world; to lay up treasure in heaven; to be holy, harmless, undefiled. By this religion the whole population is much influenced; though it is by no means presumed that all are truly pious. Family prayer, however, is almost universal: so also is secret prayer morning and evening. About 2,000 have been received into the full communion of the churches, (of which there are eleven,) and after two, three, four, and five years trial of their Christian life; and 8,000 have been baptized, a large proportion of whom are adults, who give evidence of piety, but are to be still longer tried, before admission to the Lord's Supper, and the fellowship of the churches. The communicants almost universally adorn their profession. Messrs Tyerman and Bennet, the Deputation of the London Society, remarked, after being sometime at the Islands, that they had not met with a member of the mission churches, who for religious knowledge and Christian character, would not be received into the Dissenting churches of England. The Sabbath is most strictly observed. The food for that day is prepared on Saturday. No labour is performed on land; not a canoe is seen on the water; not even fire is lighted in their houses. At sunrise two-thirds of the population attend a prayer-meeting, conducted by the natives. Two other public services, conducted by the missionaries, are also attended during the day. Twenty-eight houses of worship are thus occupied every Lord's day. The word of God is the man of their counsel, the guide of their lives. Their children are brought up in the knowledge of that blessed word. A missionary spirit is wonderfully prevalent. Eighteen natives have gone to distant islands to carry the knowledge of the Gospel, some of whom went at the peril of their lives; and they have laboured with zeal, ability and astonishing success. Several thousands have been taught to read, and two churches have been gathered, by means of their labours.

THE END.

FEB 12 1951



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2003

Preservation Technologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111



LIBRARY OF CONGRESS



0 006 091 323 7